

CHURCH MANAGEMENT

"A Journal of Homiletics and Parish Administration"

453
2680

In This Issue—

Developing a Church Office . . .
—James Elmer Russell

The Minister's Sense of Word Values . . .
—John R. Scotford

The Peacemakers
—Charles E. Jefferson

The Organization of a Modern Church
—Paul F. Boller

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OCTOBER, 1924

Vol. I No. 1

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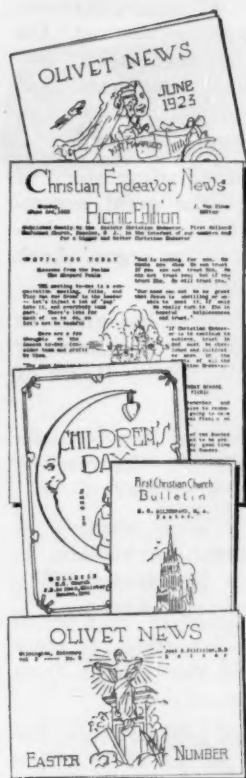
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NOTE—An annual index will be published which will list each illustration printed. Readers are urged to save their copies until the volume is completed.

The Editor's Drawer

We think that the readers of the first issue will be glad to have a peep into this drawer to see what is coming. We have many fine things on hand.

For instance, there is an article on the community house of a great metropolitan church, that of Madison Avenue, New York. To offset that there is the story of an efficient and well supported community house in a little village of five hundred.

Mr. Harry W. Jones, lecturer on Church Architecture at the University of Chicago and at several theological seminaries, has written an article for us on "Church Building Problems."

We have a fascinating story of the origin and the great accomplishments of the low voltage electro pneumatic action organ. Look for this next month.

Bishop Paul Jones has given us a splendid vision for a community house in "A Community House of Power."

John T. Scotford has contributed an article on "Impressions of Dr. Charles E. Jefferson."

We have in store sermons by Charles E. Jefferson, William P. Merrill, Frank E. Janeway, William L. Stidger and others.

Paul Boller has given us more of his splendid illustrations from recent books.

But why go deeper into the drawer. No reader of this first issue of Church Management will want to miss these good things.

Terms of Subscription—Price per copy 20 cents. Subscription One Year \$2.00. Postage to foreign countries 50 cents per year additional excepting Canada and countries where the United States domestic rate applies. Change of Address—Always give both old and new addresses when requesting change for mailing.



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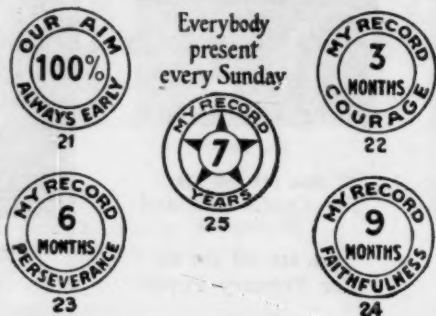
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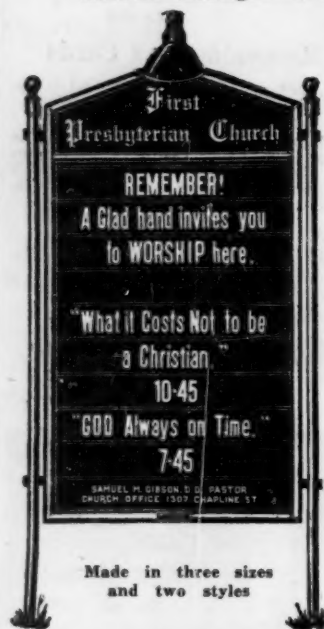
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VOLUME I
NUMBER 1

CHURCH MANAGEMENT

OCTOBER,
1924

A Journal of Homiletics and Parish Administration

WILLIAM H. LEACH, Editor

Developing a Church Office

By the Rev. James Elmer Russell

WHEN the North Presbyterian Church of Binghamton, N. Y., decided to have a church office the first question which had to be settled was as to its location. An office should be a cheery room, it should be easily accessible from the street, and it should be a room which is by itself, and does not have to be used as a passage way to another room. Moreover, it should be a room which can be heated without reference to the church heating plant. It would be an expensive proposition to heat up the whole church so that the office would be warm enough for work.

Light and Heat—In the North Church there happens to be a room which is entered from a hall which opens on the street, having also another door opening into the church auditorium, and that has all the privacy needed; although the light is not everything that could be desired, the windows being stained glass. The chief problem was that of heating. For the first year an electric reflector heater was purchased for use in the Fall, and a small coal stove was installed for the colder months. Both of these stoves were gifts. In fact there is no part of the office equipment except the telephone which has been of any cost to the trustees of the church. Whenever there has been a money need an appeal has been made, frequently just a little item on the church calendar, and the equipment has been forthcoming. This is true of everything except a wardrobe, for which an appeal was made, and which no one has as yet presented; but the need is not very pressing.

Well, the coal stove was not satisfactory. It made a good deal of dust in the room. It had to be started every day afresh. Naturally the janitor did not like it. The second year an appeal was made for a radiant fire gas stove,

and one of the elders straightway asked the privilege of giving, and installing it. This gas heater has proved very satisfactory, except that the room gets stuffy once in awhile and has to be aired out.

Typewriter and Addressograph—The first office necessity was a typewriter. One of the men of the church presented an Underwood which had been

Have you thought of setting up a church office? Mr. Russell tells you how he went at it. This article does not go over the head of the pastor of the small church. You have the spirit of "having to do with the resources we have." Read it; you will like it, and it will be stimulating.

used two or three years, but which was in very good shape. He wanted a new desk in his office, and presented the church office with the desk he had been using—a regular typewriter desk. The next necessity was for some sort of an addressograph. Another man who was greatly interested in the establishment of an office, presented the church with an addressing machine, the stencils of which can be made on the typewriter.

Files—A letter file and a set of card index drawers were obviously needed. One of the trustees was a bank officer, and the bank had in the basement a discarded set of four card drawers, and a three-drawer letter file. They were of no value to the bank, and were presented to the church, where they were as valuable as if they were new. Another family in the church was making some changes in its furniture, and presented the office with a used sectional bookcase in good condition. On the floor of the office is a linoleum rug.

Telephone—The church has always had a telephone, but it was located in

a little room in the Sunday School part of the church, and its bell could not be heard from the office. If moved to the office the phone could not be heard from the Sunday School and from the dining-room, where it was often used by the ladies of the church. The second year the trustees decided to put in an extension phone, so that now both office and Sunday School have each a phone.

Office Assistant—The pastor of the church does not use the office for his regular work. He has his study at his home, and his secretary stops at his home, gets the letters he has for her to write, and other work, and then goes to the office. Two years ago, when the office was first opened, the church had just secured an assistant. The plan called for her to be in the office regularly every morning, while the afternoon was spent in calling and in other work. It was found, however, that the expense of a full time church assistant was more than the church could wisely spend. For the second year it was arranged that the pastor should simply have a stenographer.

The church was not large enough to require the full time of a stenographer, so a married woman was found in the church who had some free time, and who was both a typist and a stenographer, as well as a good all-round office woman. She usually is in the office the first five afternoons of the week, and also Saturday afternoon if there is work. She is paid by the hour, and when there is no work the church is not under any expense. This secretary to the pastor is also the church's financial secretary, and for her work in taking care of the envelopes she is paid a yearly salary, most of this work being done at odd times at her home.

The secretary lives on the same street with the pastor. Usually she

stops at his home at about one-thirty in the afternoon. He dictates to her, as was said above, whatever letters he wishes to answer, and tells her whatever other work is needed. Then she goes to the office. The telephone makes any further explanations easily possible. In the late afternoon, when she comes back, the secretary leaves at the home of the pastor the letters she has prepared for his signature.

Secretary Aids Sunday School—Monday afternoon after the letters are written, the secretary goes over the Sunday School classbooks of the day before. She makes a record of the names of all of those who were absent, and after each name, if the pupil has been absent twice or more consecutively, the number of times he or she has been absent. This she does for each class, except the large, men's Bible Class. A complete record of the attendance, when made out, is mailed to the superintendent of the school and to the primary and junior department superintendents. The pastor also receives a copy. In addition to whatever else the Sunday School teachers may do, the pastor usually dictates a letter to every member of the school whom he notices has been absent three or more weeks.

A considerable part of the secretary's time is devoted to keeping the mailing list of the church correct. Not a month goes by without several changes of address taking place in the congregation. This means making a new stencil for that family. New families are constantly being added to the mailing list; and of course families are moving out of the parish. These changes have to be put into the records.

Office Activities—In the office there is a card index of the members of the church, a card index of the members of the Sunday School, a card index of the families of the church, a card index of the families by streets, besides the mailing list. Once a month, except during the summer months, a mimeographed letter is sent to every family on the mailing list. This letter is prepared out of the office, as the church has not yet a satisfactory mimeograph. In the office, however, the letters are folded, and the envelopes addressed. Frequently a leaflet on stewardship, on missions, or on some distinctively religious theme, is enclosed with the letter. This letter is called the "North Church News Letter." It is written on one side of a sheet of ordinary sized typewriter paper. The first part contains a personal message from the pastor, while the balance of the page is devoted to sundry news items. This news letter seems to fill a real place in the life of the church.

In the pew racks of the church are guest cards which visitors are asked to fill out and lay upon the contribution plate. These cards are then posted into the guest book in the office. As a rule the pastor dictates a letter to these guests, and if they appear to have no church home he calls upon them during the week.

On Monday, also, the secretary mails a copy of the church calendar to the shut-in members of the church, a service which they seem to appreciate very much. Those active members of the church who are away for an extended vacation may receive a copy of the

church calendar in this way, if they wish it.

On the mailing list of the church for the news letter are the non-resident members of the church, and the students who are away from the city at college, as well as the members of the church and parish.

The pastor of the North Church feels that his stenographer and the church office make his work much more effective than it otherwise would be. He is also set free from a quantity of routine clerical work, which no church ought to ask its pastor to perform. His time is too valuable to be spent acting as a church secretary.

The Pastor in the Church School

By H. L. Williams

EVERY minister is interested in the efficiency and success of his church school. Most clergymen are giving considerable time and attention to this important part of church work. In most churches ministers are without professional educational help and have a great responsibility in this respect. The time of the average minister given to educational work is such that the alleged two per cent spent by churches on education is entirely mythical. The time of the minister, where he is the only whole time helper, would more than consume this percentage.

Still the minister is not a specialist in education. The breadth of his work makes this impossible. His pulpit, parish and the increasing executive task make it impossible to specialize in the school. The minister admits this. He wants help. But until he can have the help he needs, he has a very practical problem of dividing his time so as to get the greatest results for the whole work of the church.

From the wrestling of the ministers with this practical problem some definite convictions are being brought forth. They prophesy educational progress in the future.

1. The minister must make an effort to keep in touch with the best thought and progress in the field of religious education. He must be familiar with the history of the recent developments and with the present day experimentations. At least one good magazine in the field should come to his table and should be read. He should read at least one new book on religious education every year. This amount of reading is probably the minimum a minister can do and still consider himself informed.

Conventions and conferences offer a source of information to him. It is not enough to attend the large public meetings of the convention. The small

group conferences where the every day problems of the school are considered, will show him many things. Some ministerial associations plan to have one or more of their monthly meeting days devoted to the subject of education, the discussion led by some leader in their own community.

II. The minister can be of service to his school and the educational program at large by using his influence to see that his church gives it the consideration it should have. It is lamentably true that the average congregation is not educated to the point where the school is taken seriously in an educational sense. Too often the school is the interest of a few who have an inclination along that line, while most of the people go to church to be served by the minister. There is really not much hope for the church until it becomes Christian enough to see that it is in the world to serve and not to be served.

This is a point for open attack by the minister. Sermons may well be devoted to it. Especially the special days, such as Children's day and Rally day, are useful for this purpose. A minister we know recently broke a rule of many years standing. He lead the exercises of the children on Children's day in the Sunday school hour, and then at the church hour he preached to his congregation for forty-five minutes on the recent tendencies in the field of religious education. The church needs more ministers of his type who will make the educational work of importance enough to challenge the attention of the congregation.

The minister can see that his church gives its young people of promise an opportunity to prepare themselves for educational work in the church. An investment of a hundred dollars each year in sending young people to train-

(Continued on Page 12)

The Organization of a Modern Church

An Account of Dr. A. W. Beaven's Work at the Lake Avenue Baptist Church, Rochester, N.Y.

By the Rev. Paul F. Boller

THE Spiritual Emphasis—In the Lake Avenue Church, machinery is always considered as a means to a greater end. Organization, whether simple or complex, ancient or modern, is recognized to be an empty thing unless permeated by the spirit of Jesus. The peril of mere paper organization is carefully guarded against.

The Discovery and Selection of Leaders—In the field of any church, there are certain recognized needs, and there are people with limited powers to meet those needs. The great problem of church work is to get the supply connected with the need. Organization is the tool by which the load is spread over many folks, so that everybody gets a part and no one gets it all.

Since the church is a voluntary organization, this is not easy. Workers cannot be hired and fired as in a business organization. The authority of the church is inspirational. The church develops as people are inspired with love of the Master and loyalty to the Kingdom.

The church is first of all organized to understand its own field: the needs and possibilities. The knowledge is secured through a survey of the following phases of its work: worship, evangelism, community needs, equipment, finances, religious education, denominational and inter-denominational co-operation, and kingdom vision or missions.

The next step is to secure leaders and workers. The minister does not build this work primarily around himself. True leadership is reflected in the people who have caught the vision. Dr. Beaven has met with success in this most difficult of the phases of church work. He keeps on file in his office, certain jobs that need to be undertaken. He also keeps a list of the names of people who have some particular ability. New members are asked to state previous church experience and indicate the particular line of their interest. Thus a real attempt is made to tie up each member to some form of useful church activity.

The Research Commission—New projects in the church are never launched through the minister alone. When a task needs to be undertaken, a commission is appointed to study the situation and report recommendations. The commission includes the best expert

talent in the church on the particular task to be undertaken. Efforts are made to secure people with different points of view, and also influential members who are opposed to the plan but who may be won over to it when participating in an intelligent investigation.

The Pastor's Cabinet—The Pastor's Cabinet is considered indispensable as the modern church grows more and more departmentalized. It is the place where the viewpoints of all or-

This article was arranged for before Dr. Beaven became connected with "Church Management." Now we are going to use it for a double purpose, that our readers may become better acquainted with the man who will conduct the page on parish administration. "Church Management" plans a series of articles on prominent ministers and their methods of work. Next month our story will be one on Dr. Charles E. Jefferson of New York.

ganizations are co-ordinated. In this cabinet are representatives from the boards of deacons and trustees, and two members of each society of the church. It unifies the church program and acts as a clearing house for all church activities, so that there may be no overlapping or duplication of effort.

The Church Officers' Retreat—Early in the Fall, a Church Officers' Retreat or Conference is held. All the church officers, presidents of societies, heads of committees, and all people in authority and leadership meet together for a day's session. Occasionally this is held on Sunday afternoon and evening, with supper. Before the retreat is held, questionnaires are sent out to those who are to attend, on which they indicate criticisms and suggestions. The responses to the questionnaires are tabulated, presented in an orderly way to the conference, and made the basis for discussion. Plans are launched here, the church program outlined, and the goals set up for the year.

The Church Service Corps—The parish is divided into geographical districts with a Captain over each district. The object is to distribute responsibilities over the entire parish. The Captain of each district has three committees, each with a distinct function

to serve. The Membership Committee promotes church membership through evangelistic visiting. The Social Committee conducts district sociables and is responsible for getting new members acquainted and at work. The Conservation Committee consists of ten workers in each district under the direction of the Captain of the district. Each worker is responsible for ten families. Thus every family in the parish is related vitally to the organization.

In September, a Friendly Visitation is made on every family of the parish by the members of the Conservation Committee. October is "Go To Church Month," when a special endeavor is made to secure the attendance of every resident member during that month.

The Evangelistic Approach—The emphasis is placed on personal, rather than mass evangelism. Lists of prospective members are made, to whom a series of four circular letters are sent containing appeals for personal decisions for Jesus Christ. Dr.

Beaven has a class for adult non-church members, which meets for six weeks each year at the Church School hour. Occasionally an evening is set aside for evangelistic efforts. The personal workers have a dinner together at the church. After the meal, cards with names are distributed, instructions are given, and, for the remainder of the evening, prospective members are interviewed in their homes by the workers.

Spiritual Nurture of Members—Dr. Beaven believes that there is need not only for an efficient organization to win people to Christ and the Kingdom, but also for effective plans of procedure to hold and care for them when they are once in the church. After people unite with the church, we should feel that we have a definite responsibility for their spiritual development. Hence it is the custom in Lake Avenue Church to assign boys and girls who join to older and maturer Christians, who become socially and spiritually responsible for them. At least once a year there is a definite campaign to reclaim the indifferent, the wandering and the uninterested. The custom of approaching these people only once a year through the Financial Visitation is believed to be a mistake.

A great problem today, when people

move so frequently from one community to another, is the non-resident list of members. Lake Avenue Parish keeps in touch with its members who live in other communities. In all cases they are encouraged to transfer their membership to a church in the place of their residence. Once a year they are given an opportunity to make one of four options. (1) I find it desirable not to withdraw my membership from the church, and I enclose my pledge card for support of church and missions. (2) I find it desirable to continue my membership, but ask to be excused from making contributions, because I am contributing here, or I am not financially able. (3) I wish my church letter. (4) I have decided to discontinue my membership in the church and so wish my name taken from the roll.

When church letters are granted, the form indicates salient facts regarding the member who is dismissed: his church attendance, his field of parish activity, his giving, the number of children in the family, etc.

Religious Education—The Church School is governed by a Board of Religious Education, which is composed of people with religious education vision from the boards of deacons, trustees and the congregation. This board manages the Church School, appoints its officers and the members of its faculty. The teachers meet regularly, not to conduct business, but for training in methods of teaching and child psychology.

Lake Avenue Parish has the three-period session of Church School. The plan, in brief, is as follows: First Period—10:30 A. M. Worship of congregation, boys and girls, men and women. This takes the place of the usual opening exercises of the Sunday School. The children sit with their parents and remain for the pastor's story-sermon. Second Period—11:15 A. M. Just before the minister begins his sermon, the children up to thirteen years of age leave the church auditorium and have a forty-minute period of instruction in another part of the building. Third Period—12 M. until 1 P. M. A period of instruction is held. This plan has provided



REV. A. W. BEAVEN, D.D.

ninety minutes of instruction for children, whereas previously they had thirty; and forty-five minutes of worship, whereas before, they had twenty.

The Wednesday Night Club—The slogan of the Wednesday Night Club is "Save Wednesday Night for the Church." There are two terms each year: the first, from October to Christmas; and the second, from the second Wednesday of January to Easter. The evening combines fellowship, devotion and instruction. The plan is as follows: 5 P. M.—Special Committee Meetings. 6:30 P. M.—Supper, with music and group singing during and after the meal. A hostess is assigned at each table to promote acquaintance. 7:30 P. M.—A Devotional Meeting is held with prayer and testimony. 8:30 P. M.—The Group separates into classes of instruction in Religious Education, Bible, Missions and Stewardship. 9:30 P. M.—Committee meetings are held for those who cannot come earlier.

Men's Work—Churchmen take one of two attitudes toward the church: the Club Attitude, or the Parental Attitude. The first is self-seeking, and the second is altruistic. Lake Avenue Church believes in developing the parental attitude among its men, so that they may conduct their activities, not so much for self-entertainment and enjoyment, as for service in the church and community.

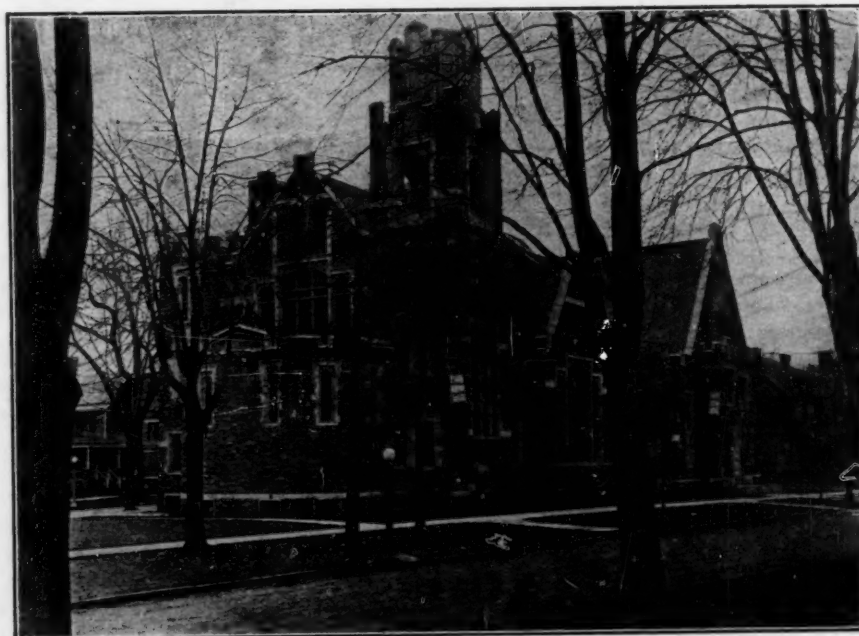
Women's Organizations—Care is taken to prevent duplication and overlapping in the work among the women. There is one Woman's Union with various departments of activity: social, church work, community service, home and foreign missions.

The Young People—The church has a "Young People's Commission" to which the youth of the church may go and ask for what they need and want. The Board consists of experts in young people's work in the congregation as well as representatives from the boards of deacons and trustees. It makes a study of their needs and provides them a well balanced program for the year. It arranges to have promising young people sent to summer conferences. It conducts two or three large social functions a year for all the youth of the church. Monday evening is set aside regularly for the young people, when they have a supper, and program corresponding in outline to that of the Wednesday Night Club. Space does not permit in this article a description of the highly organized work among the young people in the Church School.

The Sunday Evening Service—Dr. Beaven has met with success for a number of years in his "Fireside Series of Sermons on the Home and Family" in the Fall. The sermons deal frankly with questions of court-

ship, marriage, and problems of home and family. After the service, the members of the congregation consisting largely of young people, adjourn to the social room. Here the Question Box is used, with a discussion of some of the things said in the sermon of the evening. This is followed by a social hour with simple refreshments.

Church Finances—Dr. Beaven believes that nothing is so important



Lake Ave. Baptist Church, Rochester, N. Y.

(Continued on Page 25)

Drama in Church Activities

By Mary M. Russell

IN this day when people are manifesting so great an interest in the theater and all things dramatic, the Church has wisely begun to adopt the dramatic method of teaching. In so doing she is but following the example of the Church of the past. Religious drama is not a new project. It has a long and fascinating history which any one may read. Unfortunately the time came, when crowded by other duties, the Church allowed drama to pass from her hands, and secularization quickly followed. Since that time drama has been largely in the hands of men who valued it for its commercial possibilities. So far removed from worship and religion has it been that many persons do not know that the Church was the agent that first made drama popular. Now she is reclaiming her rightful property, and once again persons who frequent the services of the Church are privileged to witness pageants and religious plays.

The Pageant—There are two main divisions of religious drama. First is the pageant with its costumes, scenery and lighting; second is the simple dramatization of a story by children or young people, with or without equipment. So popular has the religious pageant become that no special day is complete without one. What an improvement over the old Sunday School Concert has been the presentation of Lyman Bayard's Easter Pageant, "The Dawning," or H. Augustine Smith's Christmas Pageant, "The Light of the World!"

Yet in the very popularity of the pageant lies a grave danger. So-called pageants in great numbers are to be found on the market today. Many of them are cheap and tawdry, not worth presentation. A pageant should be carefully selected. It should be suited to the occasion, be filled with interest for the audience, and be within the possibilities of the group presenting it. The subject matter and text should be consistent with the dignity of a church service. The presentation should be reverent, artistic and meaningful. Such a production is capable of conveying a real message to both participants and spectators. Any thing less worthy should not be considered.

Dramatization—Popular as are pageants the occasions for them are few. Rarely will a church present more than three in a year, and few will venture on more than one. Dramatization on

the contrary may be used frequently. It can be used with small groups, with young children, with boys and girls and with young people. It may be used in the classroom, in the department, at the young peoples' evening service, or at the church service.

The method of procedure depends upon the age range of the group. With young children work of dramatization is very simple. The teacher tells the story, which has been carefully selected and prepared. Not all stories are suitable for dramatization. A story must

Dramatization again claims the interest of the churches. The art that Miss Russell writes about is not an artificial kind with elaborate settings, but the natural expression of the love of imitation which the average person has. She explains its virtue as a community force and its educational value.

contain forceful characters, continued action, rapid dialogue, be full of interest, with something of surprise and suspense.

As soon as the story has been told, the children are allowed to play it. Little preparation is necessary; the scenes must be chosen, the characters assigned, the places located. There is no memorization of lines. Each child gives his part in his own words. The children are quick to adopt words and phrases from the story. If the teacher is skillful in telling the story, she will introduce the Bible verses that she wishes the children to learn.

The children may be allowed to go through the story once without interruption. If the teacher feels that the meaning of the story has not been made clear, she may allow another group to play the story, acting upon suggestions made by the children. Care needs to be taken that the same child is not always given the leading part. All children enjoy acting, but some are too shy to choose the part desired. Others are too self-conscious to speak even a line. These must not be passed by. The object of dramatization is not only to present the Bible story, but to help the child. A self-conscious boy or girl may be given a non-speaking part, or made one of a crowd. He may even be used for parts of the scenery; for a little child can easily imagine himself a snowflake, a flower, a tree, or a lamb. Little by little he will be-

come less conscious of himself, and can be induced to take a more important part.

The adult often forgets how small is the child's world and how limited his vocabulary. Especially is this true in telling Bible stories. Words are used and customs mentioned that are meaningless to the child. As soon as he attempts to act the story the teacher realizes just what meaning has been taken from it; and any erroneous impressions may be quickly corrected.

Costumes—Little is needed in the matter of costumes or properties for the young child. His imagination will supply the need. The junior is different. He will desire an object to use for a sword or a spear. If the girl is a princess, she will be anxious for everyone to know it. She will need a veil, a scarf, or a jewel, to distinguish her. If the presentation is before an audience, more ample costumes should be provided, and rehearsals arranged, that the final production shall be smooth, reverent and impressive. Even on such occasions the conversation and the acting should be the work of the boys and girls, not of the director.

Dramatization by children furnishes a most helpful special feature for the opening service of the department. A class may present one of the lessons studied during the quarter, thus making the hour one of review as well. The programs for Children's Sunday and Rally Day may be strengthened and varied by a dramatization.

One of the most effective ways of teaching missions is by dramatizations. As he plays the part of a foreign child, the junior begins to understand how different are their lives. Curiosity leads to interest, out of which a desire to help is born. Nowhere can be found more interesting tales of adventure and heroism than in the files of missionary history. If the juniors are allowed to act scenes from the lives of the missionaries the work of both the Home and Foreign Boards will become real to them, and they will become enthusiastic supporters of missions.

Young People—Dramatization is not confined to work with younger boys and girls. The young people delight to give Biblical dramatizations. They more nearly resemble a play and have a greater appeal than pageants. The characters of a pageant are largely impersonations as Justice, Religion,

Education, Peace. The characters of a dramatization are men and women. Abstractions have not the power to grip and arouse the emotions as has a Peter, a Paul, a Livingston or a MacKay.

With young people there is no impromptu acting or speaking. The story is put into the form of a play with well defined scenes, characterization, dialogue and action. Ample coaching, appropriate costumes and necessary properties are provided. A very acceptable presentation of a Bible scene can be given in twenty minutes, and may be used at League, Christian Endeavor, prayer-meeting or evening church service.

The Rural Church—The rural church finds in dramatization a solution to

many problems. While a large pageant may be out of the question, due to the small number of available persons, a Biblical dramatization of the Christmas or Easter story is possible, as fewer characters are needed, less equipment is required, and the scenes may be regulated by the size and location of the platform.

The rehearsals will serve as additional social activities for the young people. The attics, with their marvelous assortments of garments and furniture, will supply material for costumes and properties. The preparation will demand the time and thought of many not in the play, and so unite in one common effort the whole community. The final presentation will provide a beautiful and worthwhile pro-

gram for the church; the young people will discover that they may have a place and a part in the religious work of the community, and interest will be stimulated and attendance increased. There are books filled with material and suggestions for those who are interested.

As has already been said, religious drama appeals to the entire age range of individuals—children, youth, adults. By its means children are taught the elemental principles of Christian living, the youth is enabled to express his developing ideals in a manner natural to his years, the adult is inspired and aroused by a beautiful given message. Fortunate indeed are the churches that are making use of the rediscovered treasure—religious drama.



The costumes worn in the Pilgrim's Pageant were made by the children

The Pastor in the Church School

(Continued from Page 8)

ing conferences, will pay big returns. The church that is alive to its opportunities will be equipping itself in just this way.

III. The minister will have some active part in the operation of the school. It would be silly for any one to decide from a distance just what that work should be. He will put himself where he can count the most for the school. A friend of the writer's recently had a call to a church at a certain salary, with a provision that he "wouldn't be bothered with the Sunday school." His acceptance was conditional that that

provision was removed. He didn't want to go to any church where he could not have a part in the Sunday school.

The instance is exceptional when the minister would act as superintendent. Even if has poor material he might better have a weak superintendent, and work through him, making him strong, than to impoverish his church by being its superintendent. He probably should be a teacher. What class he teaches may be left to conditions, and his judgment.

An adult class will naturally claim the minister. At other times he may find his field with a boys' class or a young peoples' class. Some ministers make it a custom to have no class, but to serve as a supply teacher getting from class to class. This is a good plan.

A better one might be to have himself appointed as supervisor of education and visit the classes which have teachers, assisting in a quiet and helpful way to make the teachers more efficient. Such a supervisor is an important factor in the development of the school.

One minister, we know, is giving his time for some months to the development of a secretarial staff for his school of four hundred which has not kept its organization up to its numerical strength. The big thing is to get into the work at some place where he can touch elbows with the Sunday school workers. And at the same time, when he learns the actual conditions which exist, he is to have a vision for the future—a vision of the school as it is going to be.

The Minister's Sense of Word Values

By the Rev. John R. Scotford

TALKING too much is probably the most general and the most distinctive ministerial vice. Plenty of other people offend by using their tongues too freely, but they constitute only a private nuisance, while the minister's garrulity becomes a public affliction. The talkative man or woman does not really expect to be heeded. He or she talks for the sake of talking—that is, for personal enjoyment. But the minister talks with a purpose. He has a message to deliver. For him inattentiveness spells failure. Because too much talking utterly thwarts his purpose, the minister should watch his words.

We are not concerned primarily in this discussion as to whether there are too many sermons preached, or as to whether those sermons are too long. Our concern is that when a minister opens his mouth he do it in such a fashion as to gain the attention of those who are present.

Perhaps the keenest criticism of the ordinary Protestant church service is the charge that it is too talky. Words abound, but quiet is lacking. Ministers seem to feel that if there is a pause in the service the congregation will suspect something has gone wrong with the machinery, or that the preacher's memory has suffered a momentary lapse. And so we hurry on with words and yet more words. Commonly all the talking is done by one man—and people naturally weary of the sound of his voice. The smaller the church and the less music there is in the service, the more aggravated the situation. The Christian Science service, with its use of silence and the alternation of two voices of an entirely different range, has much to teach us.

But let us look at some of the ways in which ministers commonly sin.

Notices—Probably the moment of greatest peril is when we give out the notices. There is usually something which we want to emphasize, and in our stupidity we think that the one effectual way to do that is to say it over and over again. Usually a number of trivial matters are mentioned which might well be left unsaid. A large number of churches issue printed bulletins to take care of the notices—but the average preacher will undertake to tell the people over again what they have already read in print, which does not flatter the intelligence of either the

preacher or his congregation. The complete elimination of the notices would probably do more than any other one thing to add dignity to our services of worship. A kindred matter is that of giving out hymns. Some men cannot announce a hymn without using from a dozen to fifty utterly superfluous words. Why not get a hymn board, put the numbers thereon, and trust to the intelligence of the congregation? When hymns are sung without being announced a certain spontaneity is in-

Here is a man who says that ministers talk too much. Our services of worship, he thinks, are too wordy. We find ourselves more or less in agreement with the article. This is not our reason for using it, however. As a matter of fact we know that there are two sides to this question. Some will doubt whether the notices are the vice they seem to be to Mr. Scotford. We shall be glad to have our readers comment.

troduced in place of what is commonly a bit of coercion.

Prayer—Next to the notices, the prayer is a thing fraught with temptation. Praying is rather a vague business, and the easiest way is to re-hash a lot of conventionally pious phrases in a meaningless fashion. There is this to be said for Billy Sunday's prayers—people listen to them. Whether or not a congregation listens to the prayers depends upon how the minister prays. If he merely turns on the faucet and lets the words run, people will not heed. But if he uses words sparingly and carefully, and with a purpose, they will. One of the reasons why some prayers seem so wordy is that the same word or phrase is repeated time and again. We have all heard men pray who said "Our Father" every time they ran short of breath. After a time this grows comical. Or a man may begin each petition in the same way, saying "Grant" or "We beseech thee." We have all known people who concluded every prayer with the desire that they might be taken home to heaven. The result of this careless use of words is to cheapen our whole thought of prayer.

Sermon—Preachers are more careful of the sermon than of anything else. Public sentiment has ever been against long sermons, and more preparation is commonly put upon it than any other element in the service. The terminals

at both ends are points of danger. One can usually tell by the way a man starts whether he has any real sense of the value of words. There is no better way to kill the interest of the people than by a wordy introduction. Nothing is more deserving of study than an effectual way of getting started. Long introductions are as antiquated—and as exasperating as hand-cranked automobiles. So also with the end. Here is a chance to surprise the congregation. When you get done—quit. Don't say over again, by way of conclusion, what has already been said. And most of all, do not give your hearers any hint that the conclusion is upon them until it is all over. Banish the phrases, "in conclusion," "finally," "one word more." They cheapen what has been said, and utterly damn anything which may follow.

The result of ministerial wordiness is not only to blur a man's message, but to cheapen him in the eyes of the public. People sometimes think of preachers as they do of parrots—birds which are expected to talk at all times whether they have anything to say or not. Herein lies the reason why many of us writhe under the title of "preacher"—it suggests some one who talks all the time and says nothing.

Word Values—The remedy is a cultivation of the sense of word values. Words are the tools with which the minister works, and blessed is he that understands them. Words may provoke interest, or they may kill it. They may startle, or they may put to sleep. There are two principles which it is well to remember in connection with the use of words. One is that they have power in inverse proportion to their number. The fewer words in which an idea is expressed, the more likely is it to be remembered. For this there are two reasons. It is hard for us to focus our thoughts on any one idea for a considerable length of time. If a speaker does not get an idea out after about so many words, our attention wanders, and we heed him not. On the other hand, when a truth is stated epigrammatically it tends to stick in the memory. It is the short, snappy sentences, which linger in the mind. The second thing to remember about words is that they carry with them certain subtle connotations. In addition to what they actually say, they suggest something more. The artistry of speech

consists in suggesting more to the minds of the hearers than is actually said with the tongue. Now words vary greatly in their power to do this. The common, little words, such as the conjunctions, prepositions, and common pronouns lack this quality altogether. The less common words, tersely used, may have great suggestiveness. The speaker who thus suggests rather than states, stimulates the minds of his hearers.

How may the minister acquire this sense of word values? Much may be done by studying the use which others make of words. The poets, because of the few words which they use, and their imaginative purpose, are good teachers. One may also learn much from the study of the advertising man's use of English. He catches the attention with one or two words, and tells his story with something less than a score. The smaller the number of words, the more effective the ad. The study of colloquialism of speech may also teach one much. In every section there are little turns of speech current which suggest much, such as the southern way of declining an invitation, "but my name wasn't in the pot." The man who is studying words will find material on every hand.

The Value of Writing—Even more helpful is the habit of writing. Every minister knows in his heart that he ought to write out his sermon in full, whatever his manner of delivery. If it does nothing more, the physical labor of writing will tend to hold him within reasonable time limits. More ministers need to acquire the equally rewarding habit of writing out prayers. Praying really requires a finer sense of word values and a more discriminating sentence structure than does preaching. The finest prayers verge upon poetry. Real poetry cannot be composed on the spur of the moment. Writing for publication is also good training for the preacher in brevity and effectiveness. Newspapers have no room for mere words or conventional phrases. For a great many years the writer has been doing a monthly batch of short editorial paragraphs for a paper catering to high school pupils, and he accounts it among the best homiletic disciplines which he has received.

Perhaps the minister could well learn something from his fellow craftsman, the painter. Pictures containing a great mass of detail are of little worth. The true artist uses a few lines and a limited amount of color, but he uses it so as to suggest much. So should the minister do in his use of words.

"Two Dollars a Year," WHY PAY MORE?

Pastor Uses Weather Forecast

Dr. Bernard Clausen, pastor of the First Baptist Church, Syracuse, N. Y., is credited with being the first minister to use the government weather reports to aid in planning his services. He always gets the report before sending out his publicity to the Saturday evening papers. If the report shows a storm, he immediately advertises some special feature, which will draw people to the church. Storm indicates that they will not be out in their automobiles on Sunday and hence will be open to another engagement in the evening. Through his advertising he suggests the church for this engagement.

What To Do In October

A Department of Reminders

The Minister

October finds the minister actually started on the year's work. Vacation is definitely in the past. He knows now what sermons he is going to preach during the next half year, or year, as his practice may be. His books are selected or he has in mind the subjects he will cover, and is carefully watching the announcements for the latest books.

He has his plans made for the pastoral work, and has probably actually started on his round of calls.

ACTIVITIES FOR THE CHURCH

A rally day if it were not held in September.

A conference for all officers of the church societies. (See article on Dr. Beaven's program.)

A Home Coming Day for the Church Dollar. Dollars, as well as members grow lax in their spiritual duties during the summer months.

The beginning of the school of missions.

The first Church Night will be held.

Community Interests

October is a good month to develop the neighborly spirit.

Bring speakers from the foreign populations to the various church organizations.

Make a community survey of population, recreational facilities, civic advantages, etc.

Remember the special seasons—Columbus Day, October 12; Prison Sunday, Fire Prevention Week, Hallow'e'en.

Start adult classes on study of community problems. See Daniels "America via the Neighborhood"; Harkness, "The Church and the Immigrant"; Haynes, "Public Provision for Recreation."

Permit speakers to present campaign issues, being sure that both sides are represented.

Church Advertising

There is a place for advertising in our religious work and it is being carried on in increasing proportions. In fact, there is no line that can be drawn between marketing goods and marketing the Gospel, for they both depend on publicity to secure the attention and awaken the desire and persuade the wills of their customers or recipients. The publication of our religious literature, including all our books and newspapers and the Bible itself, is publicity, as well as the express advertising done by churches and ministers in announcing and displaying their services and sermon subjects in the secular newspapers. This publicity could not be stopped without stopping the proclamation and spread of the Gospel, any more than could the publicity that is given by public speech in teaching and preaching and in private conversation.

The percentage of our total contributions expended by our congregations, boards and agencies for publicity of all kinds is small, and such expense is wise and necessary on both business and religious principles. In the aggregate such expense may look large and may elicit criticism from the uninformed, but the percentage is small and it spreads information and increases returns and is therefore money well spent.—Presbyterian Magazine.

COMMITTEE MEETINGS

For this and that and various things

It seems that men must get together,

To purchase cups or diamond rings

Or to discuss the price of leather.

From nine to ten, or two to three,

Or any hour that's fast and fleeting,

There is a constant call for me

To go to some committee meeting.

The church has serious work to do,

The lodge and club has need of

workers,

They ask for just an hour or two—

Surely I will not join the shirkers?

Though I have duties of my own

I should not drop before completing,

There comes the call by telephone

To go to some committee meeting.

No longer may I eat my lunch

In quietude and contemplation;

I must forgather with the bunch

To raise a fund to save the nation.

And I must talk of plans and schemes

The while a scanty bite I'm eating,

Until to-day I vow it seems

My life is one committee meeting.

When over me the night shall fall,

And my poor soul goes upward

winging

Unto that heavenly realm where all

Is bright with joy and gay with

singing,

I hope to hear St. Peter say—

And I shall thank him for the

greeting:

"Come in and rest from day to day;

Here there is no committee meeting."

From When Day is Done, by Edgar

A. Guest.

How I Met a Critical Situation

Church Management Will Pay You for Your Experience

WHEN Ray Kingston showed me through their new parish house, which was the first unit of an entire new church plant, I thought not so much of the plant itself as I marveled at the ability of the man to get so much action out of that parish. I wondered how he ever got the trustees committed to the proposition. It was not exactly a one-man parish; but it had one man who was strenuously opposed to moving to a new site. This man, Andrew Simme, was well along in years, he had given much of his life to the church, and he was a member of the board of trustees.

"How did you ever do it," I asked. "How did you ever get old man Simme to yield?"

Ray smiled.

"There is always a way to handle a situation such as that. Mr. Simme is well along in years. He has been losing his grip on things and he knew it. He was afraid of having his power usurped by a new idea. So we had a few men provide a complimentary dinner in honor of his years of service. We said a lot of nice things about him, and elected him for life as president

emeritus of the board. We told him that we needed his wisdom and counsel. (But of course he does not vote.) Well he seemed to like the idea. He is here every day or two, and seems quite hap-

Experience is the best teacher. Your experiences are your very life. Have you thought that they might be valuable to others? "Church Management" will pay you for them. Be sure and read this prize contest article.

py. But I can imagine that if we had gone at it in a different way we might have had trouble."

Ray Kingston found a way out of a difficult situation. He had learned a lesson in the handling of men.

Come to think about it, most of the minister's work is getting along with people. The best preacher in the world will be a failure in any parish unless he knows how to handle men.

Church Management wants ideas on

handling men. We believe that these will be gold to our readers. Many have had experiences which they may be willing to pass on to others. So we are going to offer prizes for the best five hundred word articles on "How I Met a Difficult Situation in My Parish." We want the actual story, though names of characters and the writers may be fictitious.

For the best instance of success in handling a man or men in a critical situation Church Management will pay \$20.00.

For the second best instance Church Management will pay \$10.00.

For the third best instance Church Management will pay \$5.00.

For all letters used in addition to these three we will send the writer a copy of "How to Make the Church Go," by William H. Leach.

Keep your letters under five hundred words. Write on one side of the paper. Address envelope not later than November 1 to

IDEAS EDITOR,
Church Management,
Prospect-Fourth Building,
Cleveland, Ohio.

Letters of An Embryo Preacher

A minister lives and works with all kinds of people. While they are professing their religious convictions he has ample opportunity to see their spiritual short-comings and unconscious hypocrisies. His philosophic attitude toward these things will determine largely his ability to live a normal life and his effectiveness in working with men. Failure to see the whimsical will keep him constantly living in near-tragedy.

But this little document is not merely meant to teach the minister how to live in his parish. It is an advocate of a pastoral philosophy. Perhaps the minister will want to pass the story on to his parish. A little humor has saved many a dangerous situation.

FIRST LETTER

Dear Dad—

Here I am.

I can't say much beyond that; for I don't know much beyond that. I have secured a good room in a house next to the church. From my window I have constant view of it. So far, I have got-

ten my things unpacked, looked over the church property and taken a couple of walks through the village. Work has been disrupted every ten minutes of the day to give me an opportunity to look across the unkempt lawn to the church. There is inspiration even in the look.

Its proportions are not what one would call majestic, nor is it beautiful from an ecclesiastical, to say nothing of an architectural view point. But dad, it is my church. As I look at the squat brick-veneered building sitting lazily in its garden of grass and weeds I have the heart-thrill of a boy with a new ball glove. From high school days I have looked forward to this time. You will remember when I first announced to mother and you that I would some day be a minister. It was a boyish dream which seemed ages away. Now I look at the church building and know that it is realized. That is my church.

College and seminary years dragged slowly. I was always impatient, and wanted to be at work. Here I am now, ready for my first real job. And I am glad of it. Some may smile when they

see my church, and probably few will envy me the position. Some of the boys went as assistants in larger churches, others sought the romance of the mission fields; but at the present time I would rather be the minister of the Greensboro church than be anything else in the world.

I am proud to belong to the great body of rural, American preachers. I remember reading a book about Dr. Grenfel's work in Labrador, and learning that one of his Bibles was dedicated to Rev. Jeremiah Horrox. I had learned nothing concerning Horrox in church history, so I asked Prof. Robins who he was; but he didn't know. Finally an encyclopedia gave me the information. He was a clergyman of the English church who had a quiet rural parish. Incidentally he discovered the transits of Venus; but his most noteworthy characteristic was his sticking ability. He had power to stay with his task until it was accomplished.

My aspiration is to be a man such as Horrox. I want to stick to my task, stay here, and enter into the lives of the people. I want their friendship; and possibly as I grow more mature I can help them. I don't see how I can now; for I must be a learner—a learner on salary. I feel a little guilty about

that; but the salary isn't sufficient to make the guilt very large.

My ideal is to make that little church next door a spiritual dynamo. I believe that the children who come to its Sunday school should receive instruction as efficient as that of more pretentious church schools of the larger towns and cities. I want to so weave the church into the life of the boy and girl that if they leave to go to other places they will regret the parting with the church as they do the parting with their friends.

I am not sure just how these things can be done; but I think that they can be. I have had my eyes open in the two days I have been here, though. For instance, there is the church lawn. Now it is all grass and weeds. There is plenty of room for a tennis court there. An iron fence surrounds the yard. I don't like iron fences around anything but jails and cemeteries. Some of the posts are weak, and the fence affords the children a good place to swing as they go to and from school.

I watched them a few minutes yesterday. I was almost hoping that they would break it. Then I could have gone down and carried it away and had the lawn clear. One big boy was swinging on the post. I was just ready to yell "go it, Bud," when out came the church sexton. When they saw him they started up the street, he after them. Of course he couldn't catch them; and he soon returned talking to himself.

"A tough bunch of kids we have in this town," I heard him murmur to himself.

I spoke to him about it afterwards.

"Parents don't bring their children up right in these days," he insisted. "They should have more respect for the church. My mother never let me smile when I was going by a church. They ought to have more respect for the Holy Ghost than to make a playground out of the church fence."

As he was talking I heard some loud and profane conversation from the church sheds in the rear. He explained it.

"That is old John Carver. He gets loaded, and then is apt to be noisy. He always keeps his team in that shed."

"Doesn't hardly seem right around a church, does it? I asked.

"No, I presume not; but it is better than hitching a team out in the open. Besides Carver always contributes to the support of the church."

"Do the parents of the children who swing on the fence ever contribute to the church?" I asked.

"I suppose so; but it ain't no place for kids. They need to be taught respect for the church."

Through it all I had my own idea, (Continued on Page 25)



Bull's-eyes for Bulletin Boards

God's harvest is a harvest of souls.

You may kill time, but you cannot kill eternity.

There is no turning back for truth; only error retreats.

A train of real thought will carry you into the right station.

Love is the fulfilling of the law. Hate is the fulfilling of lawlessness.

Religion is what many believe in, but fewer practice; hypocrisy is what few believe in, but far too many practice.

We cannot live on doubt; but certainty is the bread of spiritual life.

If God has helped you, show your appreciation by turning in and helping God.

Never borrow trouble; the interest on the loan is entirely too high for wise investors.

Love blossoms like the rose, but bitterness chokes the heart like a garden full of thistles.

It is never too late to mend; neither is it ever too early.

If you are right, prove it by your righteousness.

An autumn of happiness and peace is the consequence of a summer of faithfulness and service.

He who never doubts never thinks; but he who only doubts has no time for thought.

God is no respecter of persons, nor of personalities.

The selfish man asks God for everything; the unselfish man asks only that which he has striven to earn.

It takes two to make a quarrel, and only one to end it. Why waste one perfectly good person.

It is a fool who will go looking for a thing which he has thrown away.

Don't go wrong; it is such a waste of time trying to get back to the right road.

The great soul never faints, however hard the task; the little soul would like to be carried up a mountain in an arm chair.

"Going to, some day," is the twin brother to "Why did I postpone it till it was too late?"

Smile for exercise; it will strengthen the muscles of good humor.

To build up is better than to tear down. Are you a carpenter, or a wrecker?

No man needs a safety vault to keep his religion in.

If you change the gold of faith for the lead of indifference, do not complain when you find your credit under suspicion.

He who sleeps through a sermon would snore at a funeral.

A Christian Athlete

The day after his magnificent victory in the 400-meter race in the Olympic Games, Eric Liddell preached in a Paris church. Opposition to Sunday sports, for which Liddell is well known, does not seem to have lessened his speed or weakened his strength. This English young man is the son of a Chinese missionary, and he will soon return to China to begin a missionary work there. Liddell was also one of the gallant band which made so many attempts upon Mt. Everest.

A Church School of Pageantry

In its reaching out for increased power and service the modern church has hit upon religious drama and pageantry as valuable means to those ends, and has brought the young to it with new interest and increased devotion. The tentative efforts in this direction have resulted finally in the establishment of church pageantry schools where the whole art of the religious drama is being taught in a thoroughgoing manner. One of the most important of these schools is established at the St. John's Military Academy, Delafield, Wis., with departments of History, Composition, Acting, Stage Craft, Liturgical Drama, Educational Dramatics, Story Telling, The Puppet Dance, and Music, and with a full corps of competent instructors.

Thus the recent discussion as to the availability of dramatics for the church receives solution in an institution sponsored by the clergy and established under the auspices of the Episcopal Church. The religious mystery plays of the Middle Ages, the arts of the stage and the sacred dances, still performed in far Eastern and Some Spanish religious establishments, have been exhaustively studied, and the staging of such is systematically taught in this summer course, the rates for instruction in which are invitingly low, so as to be available for any parish, however conditioned.

An examination of the literature put out by the school shows a fine and praiseworthy effort to meet all the requirements vital for such instruction. In a sixteen-page announcement all the advantages of the course of instruction, with the names of the distinguished sponsors and the staff of teachers, the character of the curriculum and the small cost of instruction, with the charm of the location of the school, are set forth exhaustively enough. There is also a plenitude of illustrated descriptive matter.

All persons, of any religious denomination, are admitted to the classes, which are interspersed with regular religious services, morning and evening, to keep the work of the pupils closely in touch with the religious spirit, so essential to the quality of the religious drama and pageant.

Does It Pay?

By the Rev. Charles B. Bryant, Volga, South Dakota

A TRITE but very true proverb reads: "The proof of the pudding is in the eating." Again some fine theories never work out in practice, but in regard to results gained by use of the rotary mimeograph in reaching the unchurched area, it gets the results!

Our Olivet Oracle—This weekly bulletin was begun over a year ago, and some of the wiseacres prophesied that like all new things the novelty would wear off and the interest in it die; but these same folks, when an issue is missed, ask the question, "Where are the Oracles today?" Nearly all of the Oracles are carried home, and in this way form a "loose leaf Parish Activities Record."

Church Night has been largely attended since the good news of a social time was sent out to every family, and the age-old cry of the "touchy" saints in Zion, "Why wasn't I told?" is stilled, and peace reigns in the household of faith. During the holidays a guessing game was a huge success, because everyone had a part in the game, young and old, and all were able to take part (even our white-haired deaconesses.) Notice is mailed one week in advance, and thus everyone can plan to attend.

Finances of the Parish—The mimeograph is of especial value here; and since its advent in the parish the treasurer really "relishes" her job, and the pastor and all who receive a salary rejoice because there is "meat and bread" in the treasurer's pantry! Every quarter a pastoral letter is mailed, and with it a statement from the treasurer, notifying members of their pledges and thanking them for their loyal support; and as a result the annual financial convulsion that formerly seized the church in March, and paralyzed the preacher and the parish, has been cured—we remit to the Benevolent Boards quarterly and there is money to meet the current bills. Annually an honor roll of all those paying their pledges promptly is made and mailed to every family. The work of the every-member canvass was materially lightened by sending out a letter and a copy of the proposed budget for the ensuing year. It pays!

Catechetical Work is a pleasure when you can make drawings of Bible scenes and characters for the children to color and paint. The Bible drills and quizzes are all mimeographed, and many dollars are saved in the course

of a year and many new avenues opened.

Funeral Sermons are always type-written, and then copied on the mimeograph; and although a funeral is a trying ordeal for everyone concerned, the relatives who are never able to attend in person, by having a copy of the sermon, are comforted and able to know what was said. Recently at the funeral of our oldest charter member,

Here is a country preacher who has used a rotary mimeograph as an assistant. He offers much insistence upon its value, as well as some concrete evidence. Note that he was successful enough so that a larger church called him. Then, as a final use of the mimeograph, he worked out a questionnaire for his would-be successor.

the invalid daughter residing hundreds of miles away, was not able to attend; but the copy of the sermon cheered her and was appreciated. Some busy pastor says, "More work!" Yes, it means at least one more hour's work; but it pays! Special attention at a time like this knits families who are members closer to the church, and oftentimes is a means of contact in bringing the unchurched into the church.

The Curiosity that is our inheritance from Father Adam and Mother Eve is aroused when we receive a pastoral

letter stating the sermon themes for the ensuing month; and as we turn it over and over in our minds we become so curious to see how the pastor will develop it that we will be apt to go to church to find out. Few ministers are able to reach all the families in a scattered parish every month, but the assistant pastor, the mimeograph, does, and can, every month! There is the personal touch about a letter sent under a two-cent stamp that the average mortal cannot resist, and church folks are no exception to this rule!

The Annual Report, that is a necessity, and usually such a bore is made interesting if each department of the church submits a report to the pastor several days before the Annual Meeting. These various reports are incorporated into one great report and distributed at the Annual Meeting to all persons present. After a supper, and fifteen minutes spent in social conversation, the Annual Meeting is held; and as the various department chairmen give their reports we follow by means of our reports. After the reports and election of officers, a social good time is indulged in, and the folks go home well fed—well satisfied with the progress made by the congregation, and well informed as to the work of the local parish; and the report can

YOUR QUALIFICATIONS

Age?

General Health?

College and Seminary Training?

How many pastorates have you held?

Are you a Pastor? (Minister is expected to "call" at Hospital).

Do you work well with Young People?

State experience along this line.

Size of your family.

Are you willing to teach a Class in High School-Religious Education for forty-five minutes each Monday afternoon during the School Year?

Have you any experience along this line?

Do you Catechise and hold Communicant Classes?

Do you travel around much during the year?

Do you or any of your family sing in Choir?

Enclose recent photograph. Give two ministerial friends for reference.

What part do you take in Civic Activities?

State Lodge Affiliations.

Volga Olivet Church pays \$1620 cash salary—free use of manse—one month's vacation and in this Presbytery we have a Mileage Fund for Expenses to Presbytery and Synod. They expect a minister to attend faithfully to his pastoral duties—preach the truth—be "sound" and orthodox—willing to co-operate with the people. A "gadger" or man who is careless about bills will hurt the church. The business men here are courteous, moderate in their prices and thorough gentlemen, and what a man cannot buy here he can easily secure in Brookings. What date could you be on the field? Moderate moving expenses will be paid by the church.

be carefully studied at home. It pays!

Many Things are essential and helpful today in our ministerial work; and the wide-awake minister or pastor, like the successful business man, seeks every way in which he can further the work of the Kingdom and advance the local parish. Advertising in its various aspects is necessary, and the "go and publish" of Scripture, should be practiced! The press is important but some folks skip even church ads! The outside Bulletin Board, with its changeable message, is a great factor in the proclamation of the Gospel and its message, but some folks fail to read it! In addition to these, use your mi-

neograph to reach folks, especially those in the country. It pays!

Hear the Conclusion of the whole matter. A few weeks ago we received a "call" to a larger field of activity; and knowing the slowness of the old method of securing a pastor for our church, we inserted an ad in our leading church paper, stating the needs of the local church. A questionnaire was prepared for those desiring to candidate, also a letter stating the advantages of the town and church—the strong and weak points. In one week we had fourteen applications for the church. This week the pulpit committee will call one of these men. Does it pay?

Effective Tactics

The following examples of direct mail advertising were sent to us by someone interested in the church which used them. The cards were sent out on Thursday, and on Sunday morning a large and gratifying attendance at Sunday School demonstrated their effectiveness. There were two classes in the Sunday School, and one card each week was sent to each member, and prospective member, so that none were allowed to forget. While the cards

were sent to men, an immediate consequence of the campaign was the coming to Sunday School of a large number of women, who outnumbered the men by far. For the benefit of such doubters as keep their eyes on the cash accounts, it may be stated that increased collections were among the immediate results of this postal drive.

Here is some typical live copy used on these cards.

Have You a Little Conscience in Your Home?

The little fellow who tries to persuade you to take him to Sunday School with all the other little boys and girls is your conscience.
And instead of breaking out in a cold sweat, how much easier it is to say, "All right, son; coming," and go to it with enthusiasm!
And, speaking of children, please observe all the little folks that trudge cheerfully to Sunday School nearly every Sunday. Regardless of weather conditions and distance too. While some of us grown-ups—!
Sunday's lesson is an interesting review of the happenings covered in the past weeks. This will give you a perspective—enable you to get the correct setting of the entire story. You shouldn't miss this.
Your conscience—is it restless?

Bring a Live One With You!

Ever try to learn how much of a leader you are? Can you influence other people? Try it once, this way: Surely you know some real nice person who rarely or never attends Sunday School. Take this person in hand, tell about the Four-Square contest; tell about the interesting talks you hear every Sunday; argue if necessary; convince!
Try it on other such people. First thing you know, you'll have a whole crowd at your heels Sunday morning!
But impress on them the importance of—Regularity.
You, yourself, cannot afford to miss Sunday's lesson. You will hear Amos' warning to Israel that their amug satisfaction is only a forerunner of disaster. Tells them that accumulated wealth leads to vanity, indifference, laziness—poverty. Hear this lesson!
Saturday night, remember Sunday morning!

Six Sundays Don't Make a Saint

Conceit is unbecoming.
So, of course, we wouldn't quit coming to Sunday School just because we think five or six Sundays' attendance has made saints of us!
That would be some conceit, wouldn't it?
We have discovered that regular Sunday School and church attendance only whets our appetites to know more about the Bible, and that each attendance becomes more interesting and helpful than the last.
The coming Sunday's lesson is more than we could "figure out." But we're anxious to hear it made plain as day by the teacher. You'll want to know about it, too. So come along.
After this don't wait to be reminded. You have a good habit; now stick with it!

Newark, Ohio, Church Broadcasts Services

A great many churches are now making use of radio for broadcasting. Some have spent thousands of dollars for suitable equipment. Probably the plan chosen by the First Congregational Church of Newark, O., is the most economical and effective.

The church furnished its own microphone, amplifier, and batteries, and

pays the rental on the telephone wire connecting the church with the local radio station. A special circuit as furnished by the company costs but four dollars per month. Equipment and installation cost around four hundred dollars. The local broadcasting company takes care of all the rest and sends out both of the Sunday services.

We will be glad to hear from other churches which are having radio service.

Minister Helps the Needy

A minister has recently explained to us how he finds it possible to help the needy at times. When a family is facing a heavy financial obligation which ought not to be avoided, such as hospital bills, he arranges a loan without interest for them. He goes to some of the men in his congregation and explains the case without giving names. Then he asks that they each take a tenth share in the loan. This does not over burden the men, and usually within a year the indebtedness is paid. In some instances a monthly payment plan is worked out, so that one year will retire the indebtedness. This minister surely has the confidence of his congregation.

Keep the Committee Intact

The wise minister will not permit his committees to disintegrate. He will insist that the chairman keep the personnel intact. The minister is the weakness of many committees. Things seem to be going very well, and the chairman is satisfied to allow certain members to become inactive. From that time on his committee is in danger. Even if an individual seems to be of no use as far as work or advice is concerned, see that he is notified of all meetings and urged to be present. When a committee's work is done discharge it with thanks. But until such a time insist on it functioning as a committee and not as a chairman.

A Busy Church

Madison Ave. Presbyterian Church, New York City, has a ten-story community house and twenty-five whole-time workers. The location of the church gives it a splendid opportunity to minister to the east side population of the city while at the same time receiving support from wealth. The church reports but 2,100 listed members but actually reaches through its work 7,500. Recently the writer visiting the community house saw a negro quartet playing tennis on the roof garden of the community house. This is democracy indeed.

Healing and the Ministry

At Union Theological Seminary during the summer just past, a prominent psychiatrist lectured to the ministry on the importance of the new psychology, and dwelt with special emphasis upon the unconscious and its work, and abnormal states of mind. At Linwood Boulevard Church, of the Christian denomination, a church of Kansas City, Mo., an experiment in a new type of healing ministry has been made during the past three months. The church secured the assistance of a well known psychiatrist, who began to hold clinics in the parish house. While many of the persons who applied for relief from states of morbid mentality were found to be physically diseased, and were at once sent to physicians, a large number were purely mental cases, which were dealt with accordingly. While prayer and moral suasion were used by the ministers connected with the movement, still the whole work was under the supervision of the county medical society, and the psychiatrist was able to do a great deal of good in dissipating morbid mental states surviving from infancy, as well as conflicts between instincts and duties.

The Preservation of Churches

Many old stone church edifices throughout the world have lost their towers and suffered otherwise in late years because of weather conditions, water soaking through eighteen or more inches of solid stone and disfiguring interiors as well as making the heavy towers so unsafe that they had to be removed.

Dr. Charles P. Berkey, professor of geology at Columbia University, New York, in a recent interview described a process of stone preservation, the Calfall process, which produces the most astonishing effects, and which is in wide use in the United States. This process has been used upon the obelisk in Central Park, N. Y., and on the historic Plymouth Rock, as well as on prominent church edifices in New York, Boston, Philadelphia, and other cities. The stone is heated to a temperature of 180 degrees by means of gasoline torches; thus expanded, paraffine of 140 degrees melted is applied. The effect of this treatment is to effectively seal up the pores of the stone, and thus arrest the decay of it. Neither acids nor alkaloids will penetrate this substance, and stone is preserved.

Healing and the Truth

The religious press, notably The Churchman, is calling a halt in the claims of religious healers, unless their professions are borne out by testimony of accredited physicians. It appears that clergymen, actuated by benevolent motives, but not sufficiently informed to do the work of psychiatrists, have in numerous cases brought affliction upon those who come to them for aid, introducing diseased complexes in the place of abnormal conditions of but little importance. Cures are of course infinitely desirable; and the use of faith is always to be commended; but a physician educated in psychiatry should, most of the critics declare, be present when cures are attempted, to guard against ill-advised talk and mistaken methods.

The Airplane and the Church

And now the airplane is being used in the work of religion, and the last of "the latest" in the sphere of inventions is adapted to the work of putting

clergymen where they want to be when they want to be there. The Rt. Rev. H. R. Carson, D. D., Missionary Bishop of the Episcopal Church, has been supplied with this means of fast locomotion in Hayti, Admiral Eberle, Chief of Operations of the Navy, having done the job. Bishop Carson says that now, by means of the airplane he can visit, not only his accessible parishes, but such other places throughout the island as have heretofore been inaccessible, and where the Christian Gospel has probably never been heard.

Graphic History of Your Church

Most large commercial organizations require that the various departments keep a record of the sales on a chart which will show at a glance the tendency of the business. The graphic chart lends itself splendidly to all forms of church activities. The minister who will take time from month to month to keep the chart up to date will always have a source of information on the various subjects. He will find that a chart placed in a conspicuous place will interest many more people than dry figures can.

The two charts here shown are the records for a year of first, church attendance, and secondly, church contributions for local work. The chart on attendance shows very readily the effect of special days and of stormy weather with their effect on the services. Other items which may well be graphed are the membership for a period of years, offerings for benevolences, mid-week services, and Sunday school attendance.

Specially prepared graphing paper may be secured at the stationers. Ink of various colors may be used to make the chart more striking. For reproduction purposes in this article black alone is used.

Wake Up, Church Folks!

I was in a strange city. It was Sunday morning and I wanted to attend church. I thought I knew just where the church was located, having passed it the previous day on my drive from the station. But, like many women, not possessing an over large bump of locality when I started to locate it I found myself absolutely at sea.

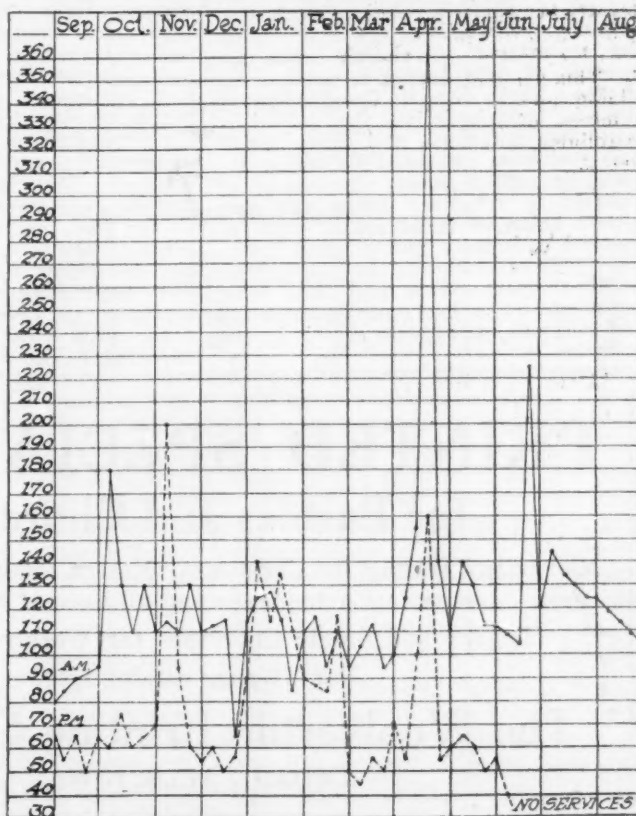
Whether I ever found the church (although I finally did) is not the point of this article. This is what impressed me when I was endeavoring to find it. There were signs indicating the way to the Casino (for this city was a large playground), arrows showing the directions of the various hotels, another sign pointing the way to the movies, still another for the bathing pavillion, but never a sign indicating where one could find a church.

The church needs more advertising, both personal and general. A little more of the modern business spirit injected into its veins would help it, methinks.—Peekskill Daily Union.

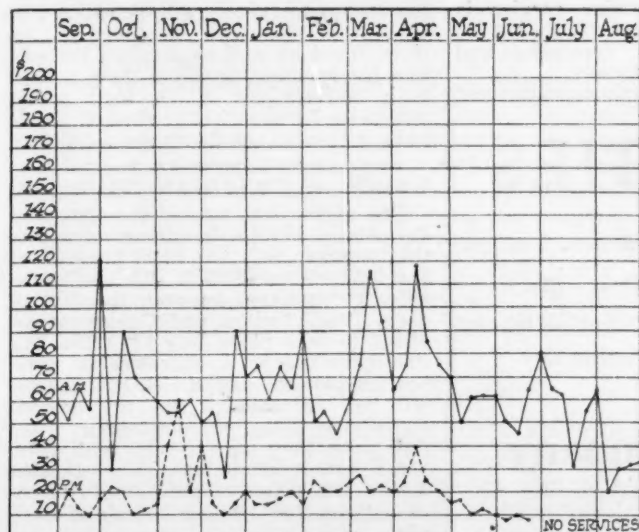
October Program

By October the minister should have his work for the year well outlined. He should know just what he expects to accomplish in the Sunday school, the young people's society, and the various church organizations. If he has not already done so, he should call the executive committees of all societies together for a conference to discuss the work of the church. Let each society explain what it intends to do. The most valuable quality any society can have is foresight. If it has none it will probably accomplish nothing. There is much overlapping in church work. It is well to have the various executive committees meet together to discuss their work.

CHURCH ATTENDANCE



SUNDAY OFFERINGS—LOCAL WORK



Does Your Church Have a Guest Book?

The guest book adds a friendliness to the greeting of the church. It gives

the visitor a distinctive part in the worship. Moreover, it gives the pastor many addresses which otherwise would not be known. The cards should be placed in convenient racks in the pews.

GUEST CARD

As a Guest today of

THE NORTH PRESBYTERIAN CHURCH

We will appreciate it if you will kindly sign this card and drop it in the contribution plate or hand it to an usher or to the pastor.

Your name will then be recorded in our Guest Book, which we hope will contain the name of every visitor to our church.

Name _____
Address _____ Street _____
_____ City _____

The Radio and the Preacher

An excellent illustration of efficiency in church work is afforded by the use of the radio in the pulpit. There is hardly a city of size in this country that cannot boast of one or two, and often more, pulpit broadcasting stations, from which sermons are sent out to thousands of hearers who otherwise would not hear the message of the kingdom of God.

In the city of Boston, Mass., Tremont Temple, Park Street Congregational Church, and others maintain broadcasting stations from which the sermons are sent out to hearers in all New England, New York State, New Jersey, and more remote districts, up to a thousand miles away. One of these churches conducts a weekly Sunday evening service with radio in addition to broadcasting its morning sermon.

Now for the meat in this news. Pessimists declared that the broadcasting of sermons would keep people away from the church; if men and women could hear sermons at home, they argued, there would soon be few persons in the pews. They strongly condemned the radio in religious work, but within a few weeks of the first use of the instrument in church work an average of fifty letters a week came to the Park Street Congregational Church, congratulating the organization upon its work, and today many new members, attracted by radio, attest its effectiveness in renewing interest in religion. Other churches report enlarged membership, with increased collections and aroused interest. This same church has put a small building upon wheels, and from that, by means of a loud speaker, conveys the religious message to crowds in the suburbs.

AN INDICATION OF THE MODERN MIND

More and more people are desirous of learning how to carry on discussion of problems on which points of view differ radically in an atmosphere of cordiality. This was once more proved at the recent conference for church work of the Episcopal church, held at Wellesley College, Mass. Reports from that gathering state that by far the most popular course on the program was what was called "A Fellowship of Uncongenial Minds," conducted by Dr. Beverly D. Tucker, Jr., rector of St. Paul's church, Richmond, Va. The course was given primarily for clergymen, and was frankly an experiment. It turned out to be an open forum in which clergymen with diametrically opposed theological views found it possible to present their views fully and in peace. More of this same kind of courses would be of value in other summer gatherings.—Christian Century.

A WISE GIFT

In the Church of England a gift of approximately \$10,000 has recently been made for the purpose of tuition and examination in voice production and elocution, available for the clergy and ordination candidates. No one doubts the need for improvement in the art of reading and of general elocution among the clergy of the Church in this country. This important end of our ministry has been too much neglected in the past, and we should rejoice if some laymen in America would provide an endowment for a similar purpose. The importance of divine service is certainly so great that it should be read with clearness, sympathy and reverence.—The Churchman.

A NEW SEVEN-DAY CHURCH

The skyscraper edifice of The Chicago Temple was to be in use after September, dedicated to seven-day religious activity in behalf of those who live in and frequent the loop district. The cross upon the high tower looms above every other Chicago building, while the auditorium on the first floor is fitted up in a manner which provides for every necessity of religious work, including the comfort of the large audiences or congregations which will assemble there. A unique feature of this great building is that it will be largely used for business purposes; but the tower above all the rest will announce the love of God to all his children, suggest the love of man for man above other considerations, and in the body of the building there will go on those activities which the Methodist Church has planned to make religion an all-the-week force.

THE NEW PSYCHOLOGY AND RELIGION

The attitude of the ministry toward the New Psychology is not well defined as yet; enthusiastic acceptances of its methods and as enthusiastic condemnations are heard on every hand. But the trend of literary attitude on the part of the clergy seems that of grasping at this new science in the feeling that it can be made to support Christianity with tremendous force. The subject is rather intricate; but when a writer like the Rev. Cyril E. Hudson, M. A., declares in his Recent Psychology and the Christian Religion (Doran), that whatever the opinions of the New Psychologists about religion may be (and he opines that they are often anti-religious) their science renders solid and substantial support to Christianity, he is echoing thousands of religious minds throughout the world.

AN ABRIDGED BIBLE FOR CHILDREN IN SCHOOLS

All branches of the Church in England are interested in a forthcoming abridged Bible for children in the home and in the schools. Cambridgeshire has taken the initiative in the matter, and has appointed Canon A. Nairne, Sir Arthur Quiller-Couch, and Dr. T. R. Glover to prepare an edition of the Bible and suitable for schools. A syllabus has been issued, and the Church of England, the Free Churches, and the school authorities have united in the matter to furnish a book which will contain the essential substance of the Holy Word as well as detailed instruction for teachers, enabling them to deal with matters for which they would otherwise be practically unfitted. This book will be awaited with great interest.

UNION OF CANADIAN CHURCHES

One of the last acts of the Canadian Parliament before its adjournment late this summer was the final passage of the Union Church Bill. This bill provides for a union between the Methodists, Presbyterians and Congregationalists, to take place July 19, 1925. The Presbyterians to a considerable number are opposed to the bill; but as they will not be able to use the present distinctive title, Presbyterian, after that date, they may if they wish form some new communion under another name. The name of the united churches will be The United Church of Canada.

PRINTED SPECIALTIES for Pastors and Churches

Cards and folders for Christmas, Easter, Rally Day, Birthdays. Increasing Attendance and all lines of church activity.

Duplex and Single Envelopes for Weekly Offerings.

New 76-page catalog free.

The Woolverton Printing Company
CEDAR FALLS, IOWA

The Editorial Page

The Why of Church Management

CHURCH leaders have known for some time that a magazine of this character was inevitable. The only questions have been as to who would be brave enough to publish it, and when the venture would be made. The hearty reception given the mere announcement of our policy has made us feel that the time is ripe; so that both the above questions are answered in this issue.

* * *

Day of the Executive

This is primarily the age of the executive. We long ago passed the age of the genius and the expert. They had their day, and were recognized. But the men who are sought by business today are the executives. The high salaries are not paid to the men who can manage machines or analyze bodies—they are paid to the men who can direct men. While this has been true in business, a similar change has been seen in churches. The men in demand in the Church today are not exclusively the orators or scholars; they are the men who can organize parishes and make the Church a living agency in the building of the Kingdom of God.

* * *

Church is a Potent Force

The Church is now a more potent force in society than it has ever been before. People belong to a church today, not merely to listen while the preacher worships; they go to church to be used in the name of the church. Hence we have our busy organizations, covering men, women, young people and children. The successful minister is the man who sits in this bee hive of spiritual labor, not as a "boss" or "director," but as a leader of men in their spiritual activities.

* * *

Ministers Feel this Need

Many ministers seeing this new day, have felt the need for an organ which will major in this field. They have felt the need of help in becoming acquainted with the best executive methods. They have seen their studies becoming offices; and they haven't known how to systematize these, or their time, to meet the new demands. They have felt the mighty force of the new days expressed in the theater, and civic and philanthropic organizations; and they have not been sure how to meet this competition.

* * *

We, in "Church Management," do not profess that we know how to do all these essential things. But we have felt the spirit of this new day, and have had the vision of a magazine dedicated to the spirit. And we want to dovetail into the situation and grow with it. In a few words; we intend to recognize this new thing as a virtue, an expression of the Holy Spirit in this day, and to seek to serve every minister in becoming more efficient and thus helping to make the Church of Christ a more vital force in this most strategic of all days of Christian history.

* * *

Putting Men to Work

There is an old ministerial adage, "It is better to put ten men to work than to do ten men's work." There is a place for the more efficient minister—the man who can arrange his time to do more than he is doing now. We

shall be more or less concerned with that; but our chief interest will be in showing how he can put, not alone ten, but dozens of men at work in his intricate organization. The old minister worked with words; and there is a fascination in that. The new minister deals with men—personality—the most fascinating product of God's universe. **The minister who can put men to work wins.**

A Call for Co-operation

SCATTERED here and there in the United States and Canada some thousands of ministers are reading this first issue of **Church Management**. The motive which has led them to invest in it is clear. It is the recognition of the one outstanding requisite for the successful parish minister. That quality is the ability to put the Church to work. A great preacher may miserably fail today if he is a poor executive.

* * *

In both of these countries there are many ministers who have been learning the principles of parish administration. They have been working out these principles in their parishes, and have learned that the ability to put men to work counts in building the Kingdom of God. But the best of these men know that parish administration is still in the period of development, and that most of our success so far has been based on stunts rather than laws.

* * *

Church Management offers no magic opening to pastoral success. But it does want to help in developing this field. Our careful investigation has led us to believe that there is a big field for this publication. We want the magazine to be a medium for the collection of vital material and the passing of it on to the ministers. We hope that we may have a part in systematizing the material, and in helping to create a philosophy of administration out of the multitude of attempts and schemes.

* * *

To that end we are going to be ambitious in going after the best material which is available. We are going to seek the co-operation of those who can help us and through us help our body of ministerial readers. And we will also want the co-operation of every reader, to make this publication a distinctively helpful one.

We Want Material

MINISTERS everywhere are invited to send us material dealing with their parish problems and achievements. Where a minister has done something distinctive we want to tell others about it. We want the details. If the material rises to the dignity of an article we will gladly pay for it. But even if you have not the time or inclination to put it in such form, send it in the rough state. We will always welcome samples of cards, advertising, or bookkeeping forms which have an idea in them. They can be put in shape in our office here.

We will also use some devotional and inspirational articles, articles on parish problems, ethics of the parish and kindred topics. Some of the best ideas will come from obscure places, and from ministers who are only locally known. So if you have something good, send it to us. We want ideas, not names. If you wish your material returned, if unavailable, always enclose return postage.

Address, Editorial Department, **Church Management**, Prospect-Fourth Building, Cleveland, Ohio.

"As Wise As Serpents"

THE clergy of today, for the most part a devoted and spiritually-minded mass of men, are largely lacking in certain requisites of leadership and means of power. This deficiency is principally due, if we are to believe certain prominent men who are also ministers, to a paucity in their collegiate education, a lack of thorough instruction in the fundamental sciences, the humanities, and the fine arts. It must also be said that the innate conservatism of the masses of church members acts as a check upon the learning of their pastors; but the condition is undeniable, whatever its cause, or causes, may be.

The material to supply this lack being at hand and easily accessible, it only remains for the ministry to inform itself in respect of it. The devotion of a few weeks every year to the study of modern science in the fields of biology, anthropology, psychology and sociology, with authentic history, will do much to strengthen the mind on the rational side; and to devote regularly a portion of time to the new poetry, the new drama (meaning the great new drama) and the best of the modern novels will also be found to be valuable means to power, creating those cultural and aesthetic aids by means of which one becomes

marked among his fellows for his worth as a teacher and his devoted service to God.

One of the most practical of all the sciences, giving the largest results in spiritual and intellectual profit, is undoubtedly the science of psychology, the science of the mind life. Recent literature teems with the results of this investigation of human character, and rightly so; for it is to the mind of the human race, rather than to the body, that ministers as well as all other advocates of causes and ideas must finally appeal. Man has been called a rational being; how much more than rational he is emotional is a fact established by recent profound investigations at the hands of James, Janet, Havelock Ellis, McDougall, A. G. Tansley, and the rest of the great psychologists and psycho analysts.

The power of the unconscious to determine the issues of life is beginning to be realized widely; how to affect that unconscious for all good purposes is literally a new wisdom. The human race is emotional—intellectual; that is to say, it is rational—imaginative—instinctive—intuitive, and must so be dealt with, if we are to deal with it effectively. We must know art, and science, as well as theology, if we are to lead men in this great hour. We must be "as wise as serpents," and then we can be, because we understand much, "as gentle as doves."

"Because It Is There"

By Alfred Arnold

George Leigh Mallory, the intrepid climber of Mt. Everest, who recently perished after all but reaching the top, was asked when in America a year ago, "Why do you want to scale Mt. Everest?" His reply, a characteristic one for any darer of great deeds was, "Because it is there."

"Why do you want to scale Mt. Everest?"

"Because it is there!"

"But that means awful toil and little rest."

"I do not care."

"It means the freezing cold, the whirling wind,
The blinding snow, and atmosphere so thinned
That lungs are starved." The young explorer grinned:

"Therefore I dare."

"There comes a blindness at such fearful heights."

"My feet shall see."

"Scarcely the eagle gains them in his flights."

"He is not me."

"The avalanche, the deep crevasse betray;
Height above height, the peak is far away;

The strain and torture cease not, night or day."

"These things must be."

"The ropes, the pikes are weak things at the best."

"I know, I know."

"Death waits to clutch you on Mt. Everest."

"Perhaps it's so."

"What is a mountain peak ensheathed in ice,
That man should pay for it so great a price?"

"Something to conquer. Save, save your advice;
For I will go!"

He went. He died. Did he foresee the hour,

The anguished care?

Up the steep slope he crawled with failing power,
No dark despair

Shrouding his soul; one with that glorious band

Who see no task, but they must stretch a hand,

Gain foothold, climb; till one on the crest shall stand,

"Because it is there!"

Is the Ministry a Profession or a Business?

(The first of a series of articles on practical ministerial problems.)

I MUST confess that as a child I always thought of the ministry as a profession. And to the mind of youth a profession was closely allied with clothing. The teacher, doctor, lawyer, and minister dressed differently from the other men in the village. The others went by at times in their shirt sleeves if the occasion demanded it. But not so with these men of "the cloth." If the minister or the lawyer found it necessary to wash his carriage he always had a linen duster to put on, to take the place of the carefully pressed coat which was taken off.

I think that there is a similar distinction between profession and business today. To the professions belong the learned men, the nice men, the men to whom society is to look up. The professional men are to be approached with a certain hesitancy. They are entitled to more or less temperamental peculiarities, which are denied to others. Business men, on the other hand, are those who have been thrown into the stream of life to sink or swim, and have succeeded in keeping above the water with more or less success. They are making a living, and haven't time to be too particular about the ethics or courtesies which might interest the professional class.

Business Has Definite Aim—There is one distinguishing virtue of business. It recognizes certain facts and bases itself upon these facts. If it has something to sell it considers itself successful when it has sold the article, not merely when it has equipped a store and made an announcement of the fact that it is there to serve the community. This standard of success may be a commercial one, but it is, at least, a definite one.

Most of our churches have been living in the professional spirit as far as success is concerned. We are determined to maintain the standards of the profession whether we live or die. I know churches in which vast sums of money are invested, which serve but very few people. Their announcements may state that they are there to serve the community, but apparently the community is not aware of the fact. The ideals may justify the presence of the church, but judged by business standards, it would have to close its doors.

Can Church Adopt Business Methods—But now let us assume for the sake of our story that it were possible for these churches by adopting certain

business methods of advertising, systematizing and salesmanship, to change the situation. What would be the attitude of the church toward this change? Would it welcome it? Or would it insist that the church is a peculiar institution, and that it should not defile itself by such methods? Whatever attitude the church takes, will of course be determined somewhat by the attitude that the minister takes. And this leads us back to our question, as to whether or not the ministry is a

This question will interest all live ministers. Shall we be proud of our "cloth," or shall we make it our business to build the kingdom of God? Is the ministry a profession or a business?

profession or a business.

I have a friend who, well along in years, is not entirely in sympathy with the spirit of the new ministry. He facetiously remarks, "The old minister listened in the silences for the voice of God, while the new minister has two telephones on his desk bringing him the opinion of some useless committee." There is a point to his remark. He at least sees that the minister has been touched by modern business methods.

Where is the church which has not adopted some labor-saving devices? There is the telephone, the typewriter, the mimeograph, the addressing machine, the filing cabinet, card index system. The click, click, click of modern industry is heard from the minister's Holy of Holies. His long-hand is giving way to the short-hand of his stenographer. He dictates, and hurries away to sell religion, while the mechanics of preparation are taken care of by someone else. There is little question but that the church is caught in the whirl of modern business methods.

Ministry is a Calling—What is to be the attitude of the minister in all this? I think that, first of all, we must remember that the ministry is a distinct calling. The motive which inspires a man to the ministry can be neither commercial nor professional. The man who seeks ministerial standing because it gives him entrance to the professions is dishonest, and any man who goes into the ministry merely to get his bread and butter is a fool. Most ministers who are serving the Church have chosen their calling under the compul-

sion of the Holy Spirit. They are better ministers because of this.

Training—In some ways the minister will be a professional man. He will have the background of thorough cultural training. The business man may have this. The minister must have it. There have been some noteworthy exceptions to the rule but on the whole the successful minister should have a broad education. D. L. Moody may not have been an educated man, but it will be noticed that he left his money for the promotion of Christian education.

Ethics—Then the minister must have the best of professional ethics. Professional ethics even today are much higher than the ethics of business. I know that some will want to dispute this, and can point out many non-ethical men in the professions. But

taken as a whole, professional ethics are higher than business ethics. Those of the ministry should be the highest. If anything is spiritually disturbing in any community it is to hear of ministerial disputes. A sign seen in front of a church in an eastern city years ago still has a place in my memory as an example of bad taste.

It said merely:

"The Kind of Goods We Deal in on This Corner."

That was all, but it was enough to let a stranger know that some minister had a grudge against another minister or a church, and was going to fight it to the end.

Dignity—Then the minister should sustain the ancient dignity of the profession. He should, if possible, sustain the virtues of that dignity without preserving its shams. This is a hard thing to do. But the honest minister should try to do it. We so often hear a layman speak in this way of a minister: "He is a regular fellow when you get to know him." Why should he assume that the minister is not a regular fellow? Is it not because of a false dignity which the profession has assumed?

He Will Learn Some Things From Business—But our minister will also be a business man. Above all he will try to cultivate the "go-get-it" spirit of the salesman. I mean by this that he will have a definite objective and will try to achieve the objective in other ways than by merely meditating. I remember the gains in membership made by a certain Presbytery when for one year it adopted a plan of working out a list of prospective members and

then going after those prospects. It was the business-like thing to do. The minister will not hesitate to be a business man in this particular.

He is courageous indeed who would dictate the kind of clothes the minister shall wear. Probably on the whole it is his personality which counts and not his dress. But the feeling that he is a man "of the cloth" will discount him in his attempt to be a busy business man. People can't associate "the cloth" with perspiration. Many people who think that the minister has an easy time (physically) would drop exhausted if they attempted to follow him around during his busy twelve-hour work day. Yet in this day it is worth a great deal to have the parish know that the minister is doing an amount of actual tedious labor.

Will Use Labor Saving Devices—The minister, again will be the business man in his use of labor saving devices.

If he finds that a dictophone increases his efficiency, he will have the church provide one. If he needs a secretary to assist him, he will ask for one. Very few men are capable of taking care of the detail work of a church of five hundred members, alone. He will be familiar with the best in filing devices and records.

More than this, he will try to acquire the business mind on exactness of detail, and will systematize his thoughts. Most of us can do all the work we are doing, just as well, and in less time, if we just learn the way of doing it. Dr. William P. Merrill says that he used to think that he needed time for meditation. But he has found that when he has time for meditation he doesn't do much but meditate. Ministers are apt to lose too much time in getting started. One of their curses is the daily paper. Waiting for the muse, the ten minutes which is suf-

ficient to cover it grows into an hour. Some pastors have told me that they discipline themselves by reading the paper while standing, to keep from using too much time.

The Test of Success—Finally, I think that the minister will do well to take a business standard in analyzing his success. It is hard to see how a church can be much of a success unless it sells what it has to sell. Great sermons have worth in themselves, but they have much more worth when they find hearts to rest in. It is hard to make Christians out of empty pews. The minister will observe carefully all methods used to aid in bringing the success he desires. Are they honest and ethical? He will not hesitate to use them simply because there is no precedent in history for the use of them. Paul found no precedent for carrying the gospel to the Gentiles, but he went just the same.

Giant Despair of Doubting Castle

(A Devotional Study from Pilgrim's Progress)

By William Hermann

"FOR about a space of a month after a very great storm came upon me, which handled me twenty times worse than all I had met with before; it came stealing upon me, now by one piece then by another. First all my comfort was taken from me; then darkness seized upon me, after which whole floods of blasphemies. . . . These blasphemous thoughts were such as stirred up questions in me against the very being of a God, and his only beloved son: as to whether there were in truth a God or Christ?.. These things did sink me into very deep despair."

From John Bunyan's Story of his Life.

Old Giant Despair of Doubting Castle was more than a dream of a restless night to John Bunyan. He knew this giant, and more than once he had been laid low by him. Bunyan knew the dungeon of Doubting Castle as well as he knew the cells of Bedford jail, where he spent more than twelve years of his life. The picture of Christian and Hopeful in Doubting Castle is one of the rarest pieces of literature in the old classic "Pilgrim's Progress."

In the first place Christian and Hopeful found the going hard in the way of life, so they climbed over the stile and followed Vain confidence. Hopeful went somewhat against his wishes, and as he had feared, the night came on. They tried to follow Vain confidence; but it was so dark they

could not see him. But they heard him fall into the pit in the way. Frightened they turned their steps back to the way of life. But it was dark and hard, indeed to find the way. Then Christian thought that "It is easier getting out of the way when we are in than it is getting in when we are out."

A rare comment is that. It is easier to get away from the way of life than it is to get back when we are out. So they sat down to wait for the light of day. Then came the Giant upon them and carried them to his castle. It is the time this giant steals upon us. We have done wrong. The pains of conscience are upon us. Hope sleeps. Beware, the giant of despair is about ready to leap upon us and he is a hard master.

How well Christian describes those hours in the dungeon of this master! The Giant Despair has a wife. Her name is Diffidence. Upon her counsel he beats these men, starves them, and threatens their lives. Bunyan was well acquainted with this woman, Diffidence, the wife of the Giant. Bunyan was not naturally a hardy soul. As a sinner he had covered his cowardice back of profanity. He was not naturally the type that heroes are made of. He was self conscious and diffident. So he naturally has this woman advising her husband to counsel his prisoners to make away with their own lives. Most of the suicides are committed in the Doubting Castle of Giant Despair.

But strong as this giant is, he is an

epileptic. He has fits. These always come in sunshiny weather. Despair can't beat a man when the skies are bright and the birds are singing. Christian and Hopeful are saved more than once by the sunshine which throws the monster into one of his fits. But from Wednesday until Saturday night they drag out a dreary existence. Christian was not taking the advice of the giant. "My soul chooseth strangling rather than this life, and the grave is more easy than this dungeon."

But Hopeful bouys him up. He sees that there is still chance for escape. "Who knows but that God who made the world may cause that Giant Despair may die, or that at some time or other, he may forget to lock us in? or he may in a short time have another of his fits before us, and may lose the use of his limbs? And if ever that should come to pass again, for my part, I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand." With these words did Hopeful moderate the mind of his brother; so that they continued together in their sad and doleful condition.

But Saturday about midnight they began to pray. And the prayer aroused them to their own strength. Bunyan, in the story of his life, tells us that one of his temptations was wandering and coldness in prayer. His Pilgrim must have been somewhat like his creator, if he could stay for several days in the Doubting Castle without praying. When he begins to pray, the way of escape is easy. Prayer always opens ways to escape from giants such as this one. When he began to pray he thought of a key called Promise which he had in his bosom. This key proved sufficient for the purpose and opened

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Letters of an Embryo Preacher

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but I didn't want to say anything. But some day I hoped that I would see groups of laughing and playing children surrounding that old church. I don't believe any boy ever had more respect for his father than I have for you, dad, and yet we have the best times together. Why couldn't that relationship be established in a church? Can we only approach God through artificiality?

Here I am preaching to you as though you needed it, when my first letter should rather be descriptive. Well, the village has as its center Main street. Main street is not the shortest line between two points but rather is a winding road evading natural obstructions. Someone said that village streets were originally laid out by cows, and that may explain this street. The cow that made it evidently turned often for purposes of observation.

From Main street there are streets running in either direction. These are for homes, and in one or two instances little factories or mills. Each end of Main street is residential. The center is taken up with the business section or "down town." "Down town" consists of the Post Office, four or five stores, a harness shop, fire house and opera house. The Post Office is the center of social gravity; through the day and evening the opera house becomes the attraction, with its program of ancient moving pictures. Around this pretentious center there are living within village limits approximately 700 souls.

There are four churches to house this multitude. Our church claims two hundred of them; the Methodists insist that they have one hundred and fifty members; the Episcopal church is smaller, and only lays claim to one hundred. The Catholic church has three hundred baptized members. This leaves about fifty godless souls; and I imagine that it is the only group in the village which does not exaggerate its membership. When I preached here as a candidate we had about sixty of our two hundred at the church service.

Both ours and the Methodist church are great for revivals. The union revival is part of every winter's work, and I have been assured that at least one hundred are converted each winter. The godless ought to soon be extinguished at that rate; but they still seem to flourish. If the average has been maintained for several years the whole village has probably been converted inside of a decade. Yet the churches are old. I couldn't figure out where all the converts came from, nor where they went. When I got back to the seminary I spoke to Professor Robins about it.

Parish Problems Ahead

THE Department of Parish Problems will attempt to offer practical solutions of the different problems that rise in the parish. The solutions will not necessarily all come from the one who happens to be editor of this department; but it ought to be possible for a solution to be found, and for the one who has a particular problem to be put in touch with someone, or to learn of some method used where that same problem has risen and where it has been happily solved. Subscribers to the magazine are invited to send in statements of their problems in as concise form as possible. Where it is possible, the answers will be given directly; though others who read the answers, who find that they have had the same problems, and have solved them in a different way, are asked to communicate either with the editor, or directly with the one asking the question.

The purpose of the department is, of course, to get definite and workable suggestions which may be of help to those who have parish difficulties before them.

The editor of this department is simply a pastor; but he is in the thick of it, and at least has the responsibility of having to meet a good share of perplexities, and having to try to solve them. He heartily believes in the pur-

pose of the magazine. Certainly an institution like the Church, which has the greatest work in the world to do, ought to have the best tools with which to do that work, used with the wisest methods that can be invented. It is no honor to the Kingdom to refuse to give it the best machinery for office and general work, and for organization that the world has developed.

It is absurd of course, for us to depend wholly upon good machinery to do our task, but it is just as absurd for us to try to do our task, and utilize antiquated machinery and old fashioned ways.

So we cordially invite our readers to bring on the problems; and what one of us cannot answer, perhaps another one can. A. W. BEAVEN.

ASK DR. BEAVEN

Dr. A. W. Beaven is one of our greatest parish executives. He has learned the art of making a great church a friendly church. He knows how to put men and women at work. He knows the secrets of attracting the young people and the boys and girls. We consider ourselves very fortunate in having him associated with Church Management. But to make his department the most effective he wants all to feel free to ask questions.—[Ed.]

The Organization of a Modern Church

(Continued from Page 10)

ant in a church as to educate its members to take a wholesome attitude toward money. Giving is thought of as an act of worship, and not merely as a means of getting money. He believes that every Christian should be trained to feel that the dedication of a part of his income for kingdom work is a spiritual obligation and an act of worship. The objective is "Every member of the church setting aside a definite portion of his income for the support of the church and kingdom." The "Every Member Canvass" is considered to be the best known means for raising church funds. The men who make the canvass are carefully trained for their task in two or three training conferences.

The Modern Viewpoint—"The church's task of building the Kingdom of God is the biggest in the world just now," says Dr. Beaven. "If this is true, then the church has the right to have the best tools it can get to work with. God is not glorified by any antiquated methods of church work. We do not do this in other lines.

"Did you notice the size of the cemetery," he asked. There was a twinkle in his eye; but I couldn't get the point he was driving at.

"Maybe they died of spiritual fever," he added.

I was sure that he had misspoke himself, and meant spiritual fervor. But more thought about it has convinced me that he chose his words rightly. Records of religious revivals in this church, with the present strength, would indicate that many of the seasons of rejoicing were caused by a disease rather than by Christian consecration.

I know that you will raise the question about the number of the churches. It does seem a good many for a village of its size. Doubtless the community is overchurched. My predecessor attempted to bring the two evangelical churches together, one of the men told me. Most of the people were opposed to it. It seemed too much like breaking home relationships.

"Besides," one man told me, "if we do that, and a man gets mad at something in his church, and withdraws, he won't have any place to go. Now there is always another church to make him feel at home."

ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

THE CURE FOR TROUBLE

"Life seems to me sometimes like a child's sum that it works on a slate and gets all wrong and smudged, until at last it can hardly read the figures; and it begins to cry, and then everything gets worse, and it gets into such a miserable mess! And then the parent or the teacher takes the slate out of the child's hands and, if it is hopeless, just passes a sponge over it, washes out all the mistakes, and does it correctly, and it is all so clear. So the world can leave off worrying when the Master of Life comes into our poor lives, and with hands of power takes hold of them and straightens out all the muddle and trouble. Christ can be born in you and lift you up into that glorious life for which you long."—Maude A. Royden in "Beauty in Religion."

A TRANSFORMED LIFE

"There once came into my office a young negro from Africa bearing on his cheeks tribal gashes of primitive savagery. He had never seen a white person until he was eight years old, and then he had come in contact with the missionaries and had been educated. He had called upon me to ask about courses in advanced Somitics. In his brief lifetime he had passed from primitive savagery to an inner life fit to enter a graduate school of a university."—Shailer Mathews in "The Spiritual Interpretation of History."

IS CHRIST REFLECTED THROUGH ME?

"Does Christ live in me? Do men meet Christ when they meet me? This is where God expects the world to find Christ to-day—in the lives of His followers. When Michael Angelo painted his great pictures in the Sistine Chapel at Rome, instead of painting them on the walls of the chapel he frescoed the ceiling with these marvellous creations of his art. And yet when the people go there to gaze at the pictures, they do not look up, but down. At the door each one, as he enters, is given a small mirror which he holds in his hand. Christ has gone up into the heavens, but the mirror is on earth. 'Ye are my witnesses.' Oh, that they may see Him in my life!"—James I. Vance in "In the Breaking of the Bread."

THE ONE THING NEEDFUL

"Here are two musicians! One of them sits down before a great pipe organ to render some noble composition. He reads his score correctly. He has perfect control of his fingers trained to obedience by consistent practice. He puts down the right keys at the right moment and keeps them down just long enough. He moves his feet with perfect accuracy as they touch the keys of the pedal organ. He draws

Illustrations are an important part in the sermon. But illustrations must illustrate, and they must have the authority of genuineness. For this reason those published here are given with their source of authority. We want by this method to assure ministers of the genuineness of the material they are using; and incidentally we are hoping that we may introduce them in this way to some worth-while books and authors.

his stops with precision, arranging and employing those particular combinations which are indicated in the work he would render.

The other musician does exactly the same thing. But in addition there is expressed in his playing deep, rich, genuine feeling. He enters profoundly and sympathetically into the mood of the composer whose work he interprets. He utters that high mood by the use of his fingers and his feet through the wide variety of pipes included in that splendid church organ. His playing is such that all aside from the impartation made by the bellows of the organ, the player himself breathes into that instrument the breath of life, and brings us not merely the body of the music but its inmost soul."—Charles R. Brown in "The Art of Preaching."

THE TYRANNY OF VAGUE FEARS

"It was not in the open fight
We threw away the sword,
But in the lonely watching
In the darkness by the ford.
The waters lapped, the night-wind blew,
Full armed the Fear was born and grew,
And we were flying ere we knew
From Panic in the night"

—Rudyard Kipling in "Plain Tales from the Hills."

INNER RESOURCES

"Lorado Taft, the sculptor, tells of the great differences he found among the men of the A. E. F. Those who had already acquired, through education or otherwise, a taste for art, literature or different forms of sports seemed to have plenty of interests to fill their time unoccupied by military duties. They kept busy and comparatively happy. There was very little drinking and scarcely any profanity. The others, however, who had had no advantages, sat around with nothing to do,—they did not know how to spend their leisure time, they had no resources. Dr. Johnson once said, 'The Reason why a man drinks is that he is not interesting enough to himself to pass his leisure time without it.'"—John H. Finley in "The Debt Eternal."

SPIRITUAL REFRESHMENT

"During the Influenza Epidemic of 1918, the head of a nurses' training-school in a large city hospital, with many of her usual force in France, found herself obliged to work twenty hours out of twenty-four, and at the end of two weeks she was so worn out that one Saturday night she said to herself: 'I must consult a nerve-specialist, or...!' (and she did not know why she suggested the other alternative, for she had not attended religious services in years) 'or go to church.' The next evening towards eight o'clock one of her nurses saw her slipping out of the hospital and protested that she ought to go to bed; but she walked a few blocks to a neighboring church, had the current of her thought directed by the worship into a new channel, felt herself uplifted, calmed, renewed, and she returned to her work with a freshness of spirit and a repaired will for work."—Henry S. Coffin in "What Is There In Religion."

DANGEROUS ARMOUR

"Some one has described a ceremony which used to take place at the funerals of the Czars of Russia. Two soldiers rode in the cortege as Black Knight and White Knight, representing Death and Life. The Black Knight's armour was an ancient, heavy suit, and the strongest was selected to wear it. At the funeral of one Czar the man dropped dead on the way, and at that of another he died after reaching his destination. So it is with many hearts that have encased themselves against the 'slings and arrows of outrageous fortune' in armour of hardness, coldness, or indifference. Their armour kills them while it seems to protect."—John Kelman in "The Road of Life."

OUR SECRET FAULTS

"One evening Mr. and Mrs. White dropped into your home. In a little while one of them remarked, 'Did you hear the latest?' 'Why, no; what is it?' 'Well, you must keep it quiet.' 'O, surely! Don't be afraid, just—go ahead!' A most interesting neighborhood seance then takes place. The next evening Mr. and Mrs. Black called. They are somewhat restless. Finally, Mr. Black comes to the point and tells you he has heard some rumours about you. Soon you are the angriest man in town. Just to think that anyone could say or even think such a thing about you. The point is, you were ready to believe the gossip about your neighbor, but resented anyone thinking such a thing about you. Why? You had so much higher estimate of your own character than you had of your neighbor's. Your own fault was hidden from you, but not your neighbor's."—Robert J. MacAlpine in "What is True Religion?"

THE PERSONAL RELATION IN RELIGION

"When Jesus tells the story of the prodigal son, he brings out, with a beauty that grows upon those who try to understand him, the great surprise that awaited the youth on his return. He hoped for food, and perhaps some clean clothes; but the first thing to which he was restored was his father. He came back like a tramp, and the first touch of home is his father's kiss on his cheek; his father's arms round his neck. He was restored to the best robe, the most splendid entertainment, yes, and something more; to sonship, to the real life of the family, to his father. And in all this, the real restoration was to his father, and the rest followed. What a picture! The personal relation lies at the heart of all Jesus' good news."—T. R. Glover in "Jesus in the Experience of Men."

MODERN MIRACLES

"He sent his two Servants, Whitfield and Wesley; were they Prophets, Or were they Idiots or Madmen? Show us miracles! Can you have greater Miracles than these? Men who devote Their life's whole comfort to entire scorn and injury and death?"—William Blake.

AN EVER-WORKING GOD

"Rev. G. A. Johnston Ross tells how he was standing with John MacNeill one day in Edinburgh watching the procession incident to the opening of the General Assembly of the National Church. In connection with this annual event the King sends a Lord High Commissioner who is conducted to the assembly hall by a great pageant. The Lord High Commissioner and his staff, the Moderator, and other officials are seated in splendid carriages, drawn by milk-white horses, gaily caparisoned, with outriders, trumpeters, banner-bearers,—a gorgeous spectacle. As the pageant swept by that day, the whole business impressed Professor Ross as so absurd in its pompous irrelevance to anything Christian, that he said to his friend, 'MacNeill, what do you suppose the Lord Jesus thinks of this?' For a moment MacNeill did not reply, and supposing he had not heard the question, Professor Ross looked at his face and saw that he was gazing up into the skies, his eyes suffused with tears. Then lapsing into Scotch, he said, 'He's thinkin' naethin' ava'; he's ower thrang! (He's thinking nothing at all; he's too busy).'"—D. J. Fleming in "Marks of a World Christian."

FOLLOWING THE GLEAM OF GOD

"One of the finest pictures Millais ever painted is entitled 'The Boyhood of Sir Walter Raleigh,' but I have frequently thought it might have been most fittingly given as a sub-title: 'The Fascination of the Unknown.' The picture shows a bluff and hearty old sailor recounting his travels and exploits in the West to two boys, one of whom is the youthful Raleigh, whose heart leaps within him, and whose fancy conjures up a glowing picture of adventure. As the old sailor talks, young Raleigh hears the call of the unknown, and at once the little old-fash-

ioned toy, which up to that moment had constituted his world, is thrown aside into a corner of the room, and ever afterwards neglected. In one brief hour he has grown from childhood to youth, and must needs follow the gleam. So the call comes to you and to me to follow the spiritual quest; to follow the gleam of God in the coming year, for we 'have not passed this way heretofore.'"—Thomas W. Davidson in "The Fascination of the Unknown."

WHERE IS HEAVEN

"I remeber standing with a friend of mine, who was as yet unborn—or, at any rate, if he was born, his eyes were still shut like a kitten's. We were watching the sun go down behind the blue Welsh hills, and turn the still wet sands of Dee into a glory of rainbow colours. I was honestly struck dumb for a time, but he continued talking about the extraordinary powers of his new motor bicycle, and when I said, 'Is not that glorious?' he replied, 'What's up?' We were both in the same place; and yet I was in heaven, and, if he was not in hell, he was getting close to the jaws of it. He was utterly unconscious of the true meaning and value of the place wherein he stood. He stood, as we all for ever stand, on holy ground; but he took off neither hat nor shoes, because his soul was blind."—G. A. Studdert Kennedy in "The Wicket Gate."

WHAT MEN LIVE FOR

"And here are two honor men in that class at Harvard: the one, Wendell Phillips, took a retainer from God Almighty for the slave, the poor, and the weak; the other sneered at Phillips, and chose those secondary things named offices and fees, loved for their own sake. But the woes of three millions of slaves lent eloquence to Phillips; but in old age the other man found that his genius had dried up, because he could not be eloquent for a hundred dollars an hour, and the petty theme made the thinker petty, shrivelled his intellect and dwarfed his imagination. Beginning with equal rank, the one ended a giant, while the very name of the other has been forgotten, and only the incident recounted by Phillip's biographer, is recalled."—N. D. Hillis in "The Quest of Happiness."

"MY FATHER'S AT THE HELM"

"I remember hearing my friend Mr. Hopkin Rees, one of our devoted Chinese missionaries, telling about one of his converts in that far-off land, who had to bear much from heathen relatives when she became a Christian. They beat her, locked her up in a room, and tried to starve her into surrender. How do you think that poor woman sustained herself? I will tell you. By the thought that her Father was in Heaven, and that 'all would come right.' Mr. Rees had translated an old Welsh hymn into Chinese, the last line of every verse in which runs, 'My Father's at the helm.' And that was the song that poor woman sang day after day, 'My Father's at the helm.' Yes! He's at the helm! Let not your heart be troubled! 'Your Father's at the helm.'"—J. D. Jones in "The Model Prayer."

A LIVING EPISTLE

"Some time ago, a woman who was rather proud of saying that she 'did not believe in foreign missions' came to know one of these humble missionaries. She described her experience as follows: 'I may not believe in Foreign Missions, but I must believe in at least one foreign missionary. I have learned to know a quiet little woman, afraid, she says, to speak in public, who is planning this very winter, when I am to bring my daughter 'out,' to leave her little girls, just in their teens, whom she says she will not see until they are twenty, and she takes it all as a matter of course. That woman is living on a different planet from the one which I inhabit, and she says that she is only a Christian. I never knew before what it means to be a Christian!'"—Raymond Calkins in "The Christian Church in the Modern World."

UNSHAKEN REALITIES

"Viscount Grey in a noble address on Recreation has been speaking of the travail of the spirit of England during the war and the unescapable shadow of it all. Then he goes on—'In those dark days I found some support in the steady progress, unchanged, of the beauty of the seasons. Every year a Spring came back, unailing and unflinching, the leaves came out with the same tender green, the birds sang, the flowers came up and opened and I felt that a great power of nature for beauty was not affected by the war. It was like a great sanctuary into which we could go and find refuge for a time even from the greatest troubles of the world, finding there not enervating ease but something which gave optimism, confidence and security. The progress of the seasons unchecked, the continuance of the beauty of nature, was a manifestation of something great and splendid which not all the crimes and follies and misfortunes of man can abolish or destroy.'"—G. G. Atkins in "The Undiscovered Country."

A WORKING MAN IN CHURCH

"Jesus was a working man. That sentence looks strange in print. It seems almost incomprehensible to us. The gulf is so wide, between classes and class interests that it seems almost inconceivable to us that for eighteen years Jesus worked with His hands as a day laborer.

"A celebrated American minister whose name is known throughout the world, told me this story:

"'Yes,' he said, 'I had one working-man in my church, in forty years. I noticed him several Sundays, and asked the head usher who he was. The usher said he had noticed the man's evident interest and attendance and had assigned him a seat, but one day he had to tell him that Mr.-----had rented the pew for the year. The man never came back. He was a carpenter.'

"'He may have been Jesus Himself,' I suggested.

"'Well,' he said, 'if it was, he received no better treatment in the twentieth century than He did in the first.'"—Alexander Irvine in "The Carpenter and His Kingdom."

Two Circles—Chance or Law?

A Sermon for Young People

By William H. Leach

Cast thy bread upon the waters; for thou shalt find it after many days. Ecc. 11:1

SOME say that Jules Jaques, the French guide, is superstitious. He believes in strange laws, but they keep him happy. For instance, he believes that it pays in actual material returns for one to take time to help others and to spread a spirit of cheer. If he hadn't believed that he would not have taken the time to tow in the stalled motor boat with the two fishermen, that he was passing.

It took considerable time to bring them to shore with his little boat. They thanked him heartily, and handed him some money. He wouldn't take it.

"It is the bread," he said. "I cast him on the water. He come back to me some day."

But that afternoon things did not look so bright. His little girl fell from the porch onto the rocks below, and was badly hurt. Just how bad, he did not know; but he started out to find some one who would take her to the city to see a doctor. But before he had gone far he met a car driven by a stranger. He stopped him, thinking that he might be going that way. The stranger listened to his story, and then reaching into his car took out a doctor's bag, for he was a physician. He went to the house, examined the little girl, and gave her some pain-killing drug. Then he announced that an x-ray examination was advisable, and that he would like to take her to the city.

Jules went with them, and the doctor talked some as they went along. He explained that he had just been pulled out of a ditch by some man who was passing.

A total stranger had taken his team from a load of hay and pulled him out, and refused compensation for the kindness.

Jules smiled. "It is hees bread. He cast him on the water. He come back to him some day."

"Humph," said the doctor. But he looked thoughtful.

Now Jules believed that the doctor came that day in answer to his needs, for bread he had cast on the waters. What actually happened was this. The man he towed in was a merchant in a near-by town. As he and his friend were driving home they passed a man who was walking toward the town. The merchant then stopped and backed up, and asked the man to ride. It was a new thing for this merchant to do. As

a rule he didn't stop to pick up walkers. But he felt different that day. He had just received such courtesy from the French guide that he felt like passing it along. What was it the Frenchman had said. Oh, yes: "It was bread upon the waters. He come back some day."

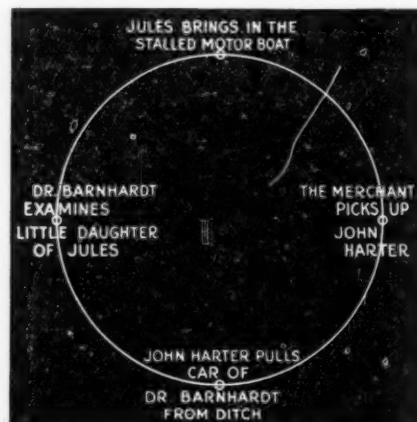
So the merchant carried John Harter to town, and he got his team from the blacksmith's earlier than he otherwise would. He got his load of hay, and started home. Harter hated automobiles and automobilists, but he had to admit that the man who picked him up was very decent. "I'd like to do something to help him some time," said Harter to himself.

Then ahead he saw a car in the ditch. The driver was helpless in such an emergency. Harter unhitched his horses and pulled the car out. Then he waved aside the offered money.

"Maybe you can help me some day."

The man smiled. He saw a side of humanity which was pleasing. He hoped that some day he might return the courtesy. He still had this on his mind when he met Jules Jaques, who was seeking for some one to take his daughter to the city. Dr. Barnhardt didn't usually have much time to spare outside of that given to his established clients. But he couldn't turn this man down after his recent experience.

So there is the first circle completed. Jules says that it was the bread which had come back to him. Others say that it was luck. Which is it?

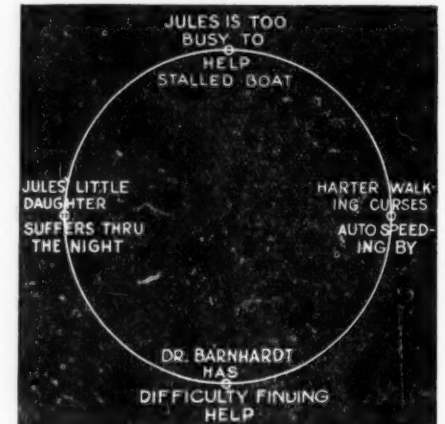


CUT No. 1

Now let us look at the other circle. Let us assume that Jules is too busy to bring the stalled motor boat in. The men come in late. They hurry home—If they pass Harter at all they force him into the ditch, for they are in a hurry. Harter gets his team at the ap-

pointed time, and starts home. He sees the car in the ditch, but the driver is apparently some city fellow, so he drives by, and refuses to consider helping him out of the trouble. Dr. Barnhardt finally gets help from another source, and hurries home. The distracted Frenchman beckoning to him doesn't interest him in the least. He has calls he must make. In the meantime the little girl suffers.

Is it chance? Or is it law? Was Jules right? "The bread thrown on the water, he comes back."



CUT No. 2

THE SUPREME STORY-TELLER

"One of the reasons why the Bible has such a grip upon the mind of the race is because it has in it so many stories. The Book of Esther is a story. So is the Book of Daniel. So is the Book of Jonah. The Book of Job is a story in verse, and the Book of the Song of Solomon is a story in metrical form. The Bible is God's Book, and because it is His Book, it has in it many fascinating stories. When you open your New Testament, you stand in the presence of the Man of men, and He is the Supreme Story-teller of all time. What are His parables but little stories? What stories are better known than the story of 'The Foolish Virgins,' the story of 'The Talents,' the story of 'The Prodigal Son,' the story of 'The Good Samaritan'? Matthew says that at a certain period of Jesus' life, He did not do anything at all but tell stories. Every time He opened His mouth a story came out. That period was the period in which He was popular, and made the deepest impression on the minds of the people."—Charles E. Jefferson in "Five Present-Day Controversies."

THIS DO

"Dr. Grenfel met Dwight L. Moody years after that shrewd and earnest evangelist had made a profound impression upon him as a young man in London. When Moody had listened to the words of appreciation and the incentive given long ago, he flashed out the question, 'And what have you been doing since?' And this after all is the test of Christian character. The great question to be asked after we hear the word of life is 'what are we doing?'" —From sermon by Lynn Harold Hough

Watch Your Step

A Sermon for Boys by Frank H. Cheley

THE true significance of the little things of life can never be overestimated. Just bear this fact carefully in mind for a week and see on how many unexpected occasions it proves itself. Perhaps you will sit down to a splendid dinner, the appetizing smells of which have already reached you making the saliva pour into your mouth. Your mind is full of the pleasure and enjoyment that lies just before you. You seat yourself, and the soup, piping hot and fragrant with fresh parsley and melted butter, is served you—but there floating calmly on top is a hair. The saliva ceases to flow. Your appetite disappears as if by magic. The smell of food is distasteful—all because of one tiny hair.

You have your mouth all "fixed" for a plate of hot waffles. You've seen the rich yellow batter prepared. You've smelled them cooking. You spread the fresh country butter on generously. You pour the syrup from the pitcher—and then, quite unexpectedly a fly emerges! Your treat of hot waffles becomes a great disappointment—and all because of one unfortunate little fly.

Historians tell us that Napoleon would have won at Waterloo if it hadn't been for a little stomachache. Baseball fans tell us that a certain world-series game was lost, and as a result the National Championship, because a certain pitcher had a "bit of a sliver" under one of his finger nails. Rome was saved from capture by the quacking of geese.

The ice melted out of a tiny crevice, so the reports say, and let a mountain ledge settle hardly a perceptible amount, but enough to cause a small boulder that was resting upon it to roll off. The boulder, dashing down the cliff, started other and still other stones rolling; a small landslide was created that soon became an avalanche. Halfway down the mountain a fast express train, loaded with hundreds of people dashed on utterly unconscious of any impending danger. The avalanche and the fast express met on a dangerous curve, and all were plunged three hundred feet below into a raging mountain river where more than sixty lives were lost—because a little ice melted in a little crevice!

If we were to trace back the greatest events in any life, almost without exception we would find that each had a small, almost insignificant beginning. So small are they oftentimes that they

actually seem ridiculous. Not so long ago, a special train carried a number of notables and as it sped along, the company fell to talking about a certain candidate for the governorship of a neighboring state.

"He is a wonderful man," said one speaker. "He is talented; he is capable; he is a hard worker; he has brains—but," and then he proceeded to disclose one little flaw in the man's character. "That singularly small defect in his character," added the speaker

We are publishing this chapter from the forthcoming book by Frank H. Cheley for two reasons. The first is that it is a book which we think all ministers dealing with boys will want their attention called to. And secondly it is full of usable illustrations. The book contains chapters headed *Open Your Eyes, The Greatest Danger in the World, Open Your Mind, Building Your Own Library, The Victory Habit, etc.*

with conviction, "will be the thing that will defeat him." And it proved to be so. All his other gifts, and he had many splendid qualities, could not overbalance that one little defect.

"Minute events and considerations are the hinges upon which mighty results turn," says Cummings. Although the principle of the steam engine had been discovered in Egypt before the time of Christ, it was a little experiment by a boy in 1713 that brought it into practical use.

Success is not a big single achievement as many suppose, but is made up of a vast collection of small, often common-place items. "Even the mighty mountain ranges are made up of vast piles of the tiniest particles of matter." If you should attempt to count the molecules in one cubic millimeter of hydrogen gas, taking one billionth of a second to repeat each number, the task would occupy you more than a thousand years, according to a reliable French mathematician. And everything about us is built up of those same infinitesimal molecules; even "the smallest hair throws its shadow."

It is well for us to realize that big things are only little things put to-

gether right—an orderly accumulation of trifles."

Michaelangelo was one day explaining to a visitor just what he had been doing to a certain piece of sculpture since the visitor was last there.

"I have retouched this part; polished that; softened this feature; brought out that muscle and given a firmer expression to the lips and more energy to that limb," said the great artist.

"But those are mere trifles," remarked the visitor, indifferent because no great changes had been made in the marble before him.

"That may be so," said the sculptor, "mere trifles, however, make perfection, but perfection is no trifle."

Often, too the unexpected little thing proves to be responsible for significant results. We are likely to overlook entirely the true significance of our little bits of thoughtless carelessness.

Some years ago two coal miners were hastening to the shaft after a long day's work. One blew out his candle and put it into his pocket, but the second miner, because his candle was all but gone, set it on a convenient ledge and left it burning.

"Better put it out," said the first miner.

"It will go out itself in a little while," added the other as they stepped into the waiting cage.

From that tiny bit of candle one of the largest coal mines in the Northwest was set afire and for more than ten years it has burned relentlessly, and all efforts to extinguish the flames have proven futile. Compute the cost of that tiny bit of carelessness if you can. Yet such instances without number occur in the common everyday life about us.

It is reported, for instance, that the bursting of a pin in the driving wheel of an engine in a certain great Illinois steel plant, caused by the failure of the engineer to oil it properly, cost the company nearly a half million dollars, for that simple little accident caused a shut down of the whole plant for six days and a half. It cost that concern forty dollars a minute for all the idle minutes caused by a wheel pin broken because it was not kept greased by a lazy or careless engineer, whose job it was to keep that pin greased.

The late Edmund Clarence Stedman was fond of telling the following incident to explain the terrific cost of a trifling bit of carelessness. When he was clerk in the office of the Delaware,

"Climbing Manward"—The Macmillan Co., 256 pages, \$1.75. Used by courtesy of the publishers.

Lackawanna, and Western Railroad, he found his cash short one day to the extent of two cents—so taking two coppers from his pocket he dropped them into the till. After he had left the employment of this concern he chanced to meet the Treasurer of the company on the street. The treasurer stopped him and asked if he was certain his cash account had always balanced while with the railroad. When Stedman told of the incident of the two coppers, the treasurer replied, "Young man, we have had the whole office force of that great railroad at work for two weeks trying to account for those two cents."

"A good many years ago," says the American Boy, "a young man found some verses in an old book. He copied them on his typewriter and sold them to a magazine as his own. That was the small beginning. He went into business and a dozen years passed. He had forgotten the incident probably, when he made application to appear before a body of men to address them upon a subject that meant much to his future. There was a man on that committee to which his letter was read who had himself actually written the original of those verses. He had remembered the incident and the name of the man who had stolen them; of course, he told the story to the committee. The request of the man was refused and all those years of integrity in business in between were put to naught by that one little dishonest act years old. It gave the committee a feeling that the man in question was not a safe man to entrust with grave responsibilities. Can you blame them?"

All growth and development is an accumulation of little things whether in the physical, mental, or spiritual realm. We study the stump of some mighty tree and we discover that that huge shaft grew only about a quarter of an inch in diameter each year, and that it actually took a thousand years for it to reach its growth. Good habits, self-control, patience, and unselfishness grow just like that too, from wobbly saplings to full-grown unyielding characters.

Recently a certain man, famous for his almost marvelous stores of accurate information on every conceivable subject, was asked to tell how he had managed to accumulate them when his every day had been filled with other kinds of work. He tells his secret in the Youth's Companion.

"I have made it a habit of my life for many years just before getting on the street car in the morning to go to my large dictionary and select at random an unfamiliar word. I carefully read the derivations and definitions, then during my working hours I keep that word at the back of my head, and

if opportunity offers I use it in my conversation or letter writing. You may guess that in twenty years I've accumulated a good many useful words. When there are illustrations, I take time to study them closely for a moment. It is amazing the fund of accurate information that I have so gathered. As a sample of all the past week in twenty years, here are the things I learned this week:

"On Monday I learned what the comma bacillus is—that it causes Asiatic cholera. On Tuesday I discovered the anemometer, an instrument for measuring the wind, what it looked like, for its picture accompanied the text, and learned the inventor's name. On Wednesday I became acquainted with the junco, a bird of the finch family. On Thursday I got a glimpse of Babism, a religious cult that I had never heard of, which, I believe, has made many converts in recent years. On Friday it was a lesson in physiology—the larynx, with several interesting illustrations. This morning, Saturday, I struck the word 'cognomen,' and found out its Roman application."

Without the "little rain drops" the world would be a barren desert. An inch of rain seems a very, very little bit for any section, yet, for an inch of rain one hundred tons of water is required to the acre. Equally thought-provoking are the figures recently given out by the Chicago Health Department which indicate that eight and one-half tons of soot a year fall in that city on every acre of the down town section.

If little kindnesses, scattered habitually to those about us, accumulate into great blessings, little thoughtlessnesses grow by the same rule into great hardships for others. Little habits grow up, too, and become big habits that determine our characters. Little savings accumulate until we have a competency for old age. Little excesses rob us of years of life, as these little indulgences finally hand us their bills in approaching old age, and after paying them, we find ourselves bankrupt in health and energy.

For years guides took visitors at St. Mark's Cathedral to Venice to a spot where a tiny stream of sand was slowly trickling down from between the bricks, and then the fateful day came when news was flashed all round the world that the great Campanile had fallen. It took centuries to do it, and yet it was an inevitable result of the constant loss of tiny bits of sand.

Very many times the only difference

"Two Dollars a Year," WHY PAY MORE?

between complete success and absolute failure; between great usefulness and utter uselessness, lies in some small, almost insignificant blow. I have a large nitrogen light in my office, a marvel of workmanship and ingenuity. Look at it and apparently, it is a complete and perfect light, yet it will not burn. A closer examination reveals the fact that the filament inside—that slender wire almost too small to be seen with the naked eye—has slightly started at one point. Accordingly, as a light it is a complete failure, and I am going to throw it into the ash can.

I have a gold watch, perfect in workmanship and design, an intricate design of delicate wheels and bearings, yet, it refuses to keep correct time. The jeweler tells me that the only thing wrong with it is that one of the smallest of the hidden jewels is slightly cracked. Yet a boy will refuse to believe his one little flaw—nagging, shirking, or what not—is spoiling the family life in his home.

A wonderful cathedral clock in a certain European city, with beautiful chimes that had never failed to sound at each appointed hour, suddenly failed to peal forth its music. The whole population was astonished and frightened, thinking it was a forewarning of impending evil. There were men grown old and feeble who could not remember that such a thing had ever occurred before. Quickly they gathered in excited groups.

Slowly the old caretaker, filled with misgiving, climbed the dust-covered ladder that led into the tower, and carefully examined the huge works, but he could not locate the trouble. With an anxious shake of his head he slowly descended to report his failure to the crowds waiting to learn what was the difficulty. The anxiety grew and grew. Finally, the village watchmaker climbed up and after long and careful search he found the cause of the trouble. The large springs and main wheels were all perfectly in order, but the crushed body of a butterfly had lodged in the hair spring. He removed it, and soon the old clock sent forth again its reassuring chime.

A butterfly in the hair spring! How insignificant! Boys are not the only ones—if all the facts could be known,—there are many men, also, that fail to fulfill their true mission in the world because of just some such hidden trifle. It is, therefore, never wise for any of us to underestimate the real size and treat as we will if we do, lightly the deceptively simple thoughts, acts, and experiences that make up our daily lives. "Each act, each word, each thought of our life today becomes a mosaic in the mansion of our destiny, thus we decree our fate to ourselves."

Christian Sportsmanship

A Sermon by the Rev. Robert J. MacAlpine, D.D., Central Presbyterian Church, Buffalo, N.Y.

"Even so run; that ye may attain."—
1 Cor. 9:24.

WHO does not like good, clean sport? All down the ages man has enjoyed it. For many a day athletics has held an important place in the life of the human race. The Greeks brought it to a high state of development. They gave us its name. Athletics is a Greek word meaning contestant. But long before the Greeks were born athletics was widely practised.

The original purpose of athletics was to develop both mind and body. Its rigorous discipline was intended to cultivate courage, perseverance and self-mastery. So do you recall the Baths of Caracalla where the physical and the mental were equally stressed. Thus did the Olympic games fill so large a place in the life of Greece. And so did athletics form so much of Roman life.

And from those ancient days athletics has continued more or less to occupy a forefront place in the history of races. The Scandinavian peoples, for example, have never neglected it. We read that Olaf Trijggeson, King of Norway, boasted that he could walk round his boat on the outside on the oars while his men were rowing. The Saxons made athletics the chief part of the education of their youth. The Normans made it their great diversion. The English have long since given it a foremost place. No Englishman excelled Henry VIII as an athlete. James I was one of the world's Kings of sportsmanship. To be sure; the Puritans discouraged it. But they lived to see their mistake. And later it was revived, till we hear Charles Kingsley calling athletics "muscular Christianity."

In America the genuine American has always loved athletics. He would rather attend a good game of baseball, or football, than eat his dinner. What else could bring 80,000 together but two baseball teams contesting for the world's championship on some October day, regardless of place or weather?

You are interested to know what all this has to do with morals and religion. It has to do with every day life vastly more than we may think. It holds in its hand a master key. It has a world of messages for every citizen. There are cosmic principles at work in the realm of athletics that apply at bottom to every hour of the day.

Slowly the world is beginning to realize this tremendous fact. It is gradually learning the fundamental lesson

that life is a race, that it is a course to run, that it has a goal to reach and a prize to win. It is also awakening by degrees to the stupendous truth that this game of life is bound by rules. And that these rules must be observed, or the game is lost.

Now note some of these rules. First, we are to prepare ourselves. The writer to the Hebrews says, "Lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." There it is—laying aside everything that would hinder us. That's exactly what we should try to do for every boy and girl before we send them out into the race of life. We should strip them of every ounce of selfishness, meanness, ignorance, doubt and dishonesty, and untruthfulness, envy, and malice and everything that would tend to handicap them in their one big contest of time. What a tragedy it is to behold so many failures, simply because they started out handicapped! When I was a mere lad the Aquatic Day in our little town was the day of days in all the year. I recall an incident that bears out our thought. The champion oarsman on one occasion did his very best, but came in last. Everyone was amazed. Great beads stood out upon his brow. He was totally dejected. He had never before been defeated. Surely something was wrong. The judges examined his boat. And there to the bottom of it was tied a huge stone. A villain had done it. He labored hard but the handicap was too much for him. Oh, how many a child has, tied to him, all unseen, a stone that handicaps him all through the race. It may be the stone of heredity. Or it may be stone of environment. Parents, and you that tomorrow will be parents, take heed lest you repeat this tragedy in lives that are still young or yet unborn. And you that are young, leave no stone unturned, that you may begin your race well prepared. Set aside every weight. Like our world-fliers, take with you only what you need to help you make the earth trip successfully.

Then looms the big question, how to win? Already we have answered the first requirement—prepare ourselves in youth. Prepare ourselves with a strong body, sound mind, and a Christ-like spirit. Learn the rules of the contest before you enter it. Know what is expected of you.

Turn over the pages of the Book of Nature. Learn her laws. Find what she requires of you in the contest, to

win her laurel. Learn what rules she requires you to follow if you would live in her strong, clean, chaste house called your body. Find out what thoughts and ideals must govern your intellect, and what desires must rule your heart. Learn what God requires of you as you run beside your fellows in the race of daily life. How you must treat them. How you must live and let live. How you must give and take. How you must do unto them as you would have them do to you.

Learn the ways of God. Find out what His rules are. Remember we are playing the game with His umpire eye ever upon us. So stamp His rules upon the tablet of your soul. See how you should start out each morning for another mile-stone along the way; what He requires of you when the game goes well, and when it seems to go against you. Learn what he wants you to do when some one fouls you or when the last innings of the day are played, and you've been beaten.

Hear the Umpire of all human life. Hear Him tell you how to play the game; to keep humble when you're winning, and courageous when you're losing; to keep your self-control when some one has fouled you; to obey your Captain; to play together with your fellows in the common team of human life; to willingly sacrifice yourself for the good of the team; to obey the rules whether you like them or not. Keep sweet all through the contest. Do your very best whether or not there seems only a chance to win. And should you lose, envy not, but cheer the fellows who have won. Take courage and live the better to play the game on the morrow. Learn that you must play the game justly, honorably and earnestly. And learn that by so playing, in the eyes of the World's Umpire you can never lose.

Ah—that's it — **PLAYING THE GAME.** That's true sportsmanship. That's the kind that always wins in the end. The Duke of Wellington declared that Waterloo was won on the cricket fields of Eton. Yes. Every Waterloo is won when men play the game. At best life is a contest—a struggle. And it is only as we play the game in the spirit of the cricket boys at Eton that we can win.

Yes—Christianity itself is just "playing the game" in its fullest sense. Long centuries the earth has possessed the rules for the game of life, called the Ten Commandments. Jesus came but to fulfill them. He came not to destroy the game, but to see that it was car-

ried out in its fullness according to its fundamental rules. Hear him, the world's greatest sportsman saying, "Whatsoever ye would that men should do unto you, even so do ye unto them." Play the game on your side exactly as you would have your fellow-citizen play it on his side.

It is this fine sportsmanship in Jesus that draws the world to his feet; his keen and unswerving sense of fair play; his unfailing honor; his ready loyalty to all that was just; his fine human equipoise; his instant response to the right and the charitable in every circumstance. He saw the rules of life bigger than the rules of mere social or ecclesiastic custom. He saw that to satisfy your hunger means more than to keep the letter of a Sabbath ordinance. He saw that to help a man meant more than to have the eulogy of men. So he ate with publicans and sinners, that he might win them. And there was that woman caught in sin and hailed before him. How quick he was to see the injustice and the dishonor of it. Men of sin judging, destroying, a woman of sin. At once he showed them they were not playing the game. Then they fled. Then he declared to the woman, "Neither do I condemn thee, go and sin no more." Here was the great chivalrous heart of the Master giving the woman another chance rather than suffering sinful men to stone her to death.

How we despise the man who doesn't play the game. How he is hissed by the hosts of onlookers. And yet we find this man everywhere. We meet him on the highway driving an automobile. He wants nearly all the road. And we call him a name that tells just how we feel. We meet him at the ticket office as he tries to slip in somewhere up the line. How we despise him. Why? Just because he has such poor sportsmanship, when he's not willing to take his place in the line and wait his turn. We meet him in the court room. He has violated the rules of the civil game. He violated a traffic ordinance or a fire by-law; and now he is trying to lie himself out of trouble. How we despise him. He is such a poor civic sportsman.

We meet persons of this class sometimes in conversation. They are having a cup of afternoon tea. Some one is slandered. Her name is hauled through the mire of uncharitable gossip. The fair name comes out all bruised in the back. Its owner had not a particle of chance to vindicate herself. She stands condemned at the bar of a pink tea, with only one side of the question heard. True American sportsmanship, they surely failed to show. And we despise their failure to merely "play the game."

We meet these poor sportsmen sometimes in business. They repair our automobiles, or they sell us goods whose true value we cannot ascertain. Sometimes we meet them among the landlords of our city. They know we cannot help ourselves; we must rent from them. These men forthwith take advantage of us. They have us down, and there they hit us. Heaven and earth despise them for their lack of simple sportsmanship.

We meet them in the national world. They are elected to public office to serve without respect to selfish interests. Soon they sell their country's confidence and strength for a little filthy lucre, just as Judas sold his Master long ago. And we despise them. They don't play the democratic game according to the rules of fair play and honor.

We find these people in the Church—I am sorry to say. They know the rules of the Church, but play the game otherwise. They promised to attend "whenever possible." And straightway they absent themselves Sunday after Sunday. They promised to support the Church with their means. And their Church accounts are always in arrears, and many pay nothing at all. Something in the Church doesn't please them. And they forthwith begin to kick instead of trying to correct it. They are a long way from being the true sportsman their Master was, and what their fathers were, and what Christ and his Church expects them to be. They are not playing the church game fair.

There is the man in the Church who doesn't believe in Foreign Missions. Or, if he does, he pays little or nothing to ward them. He has little of the Christian sportsmanship that says, "Freely ye have received, freely give." There it is. The Lord raised up noble heroes of old who gave their best and suffered all the tortures of death for the religious blessings we now enjoy. Then he is a poor sportsman who is not ready to pass on these blessings to those who have them not.

Then look for a moment at the bigotry that has so long been the shame of Christian civilization. Witness today the scandalous spirit of religious intolerance. And all because we lack the simple sportsmanship of the man who follows his creed and allows the other fellow to follow his.

There is the man who has won the heart and hand of the woman who at the altar risked her all for him. He promised all that was sacred and true. But now he forgets that he ever made such a promise. He is playing a dual game. He is playing on both sides. He is a contemptible hypocrite. He doesn't know the first principle of American sportsmanship. He's playing foul in

the home game. And the entire home team will lose.

Then there is the son or the daughter for whom mother and father have sacrificed their best. Now, grown up, such care little for their parents' comfort. They keep all kinds of company, and stay out all hours. Poor sportsmen, they. O, how we admire the child who is willing any hour of the day or night to forget his own pleasure and make a sacrifice hit that his mother might score a home run of pleasure.

Again, we meet this class in the social room. There is the young man who has won the confidence of that young woman. And then he betrays it. How we despise him! We say, "if there isn't a hell there ought to be one." Why? Because he played a wicked foul in the game, and spoiled the chance of that young one's winning in the contest of life.

There is the man who has wronged you—cheated you—slandered you—fouled you. And you wait your chance to wreak vengeance upon him. A true sport doesn't do that. He goes on playing the game according to the rules—though smarting under the foul. He doesn't stop to retaliate. You remember what Jesus did. How his enemies hounded him all through his public life, and finally crucified him. But on the Cross the Great Sportsman Heart, covering his wounds all over with charity, prayed, "Father, forgive them, they know not what they do." And he tells us to forgive seventy times seven, to love our enemies and to pray for those who spitefully use us. And you remember how fair he was to those who ill-used him. For example, who could have treated anyone worse than the way the Caesars treated him. And how the Romans treated the Jews. Yet he said, "render unto Caesar the things that are Caesar's and unto God the things that are God's." O, that we might rise to this spirit of the Master! How rich and strong and wholesome and happy and successful human life would surely be!

Follow on a little further. You have had great trouble, dear heart. Only those who have passed through similar trial know just what it means. I think of those who know your sorrow. I think of Job. How he was stripped of all. But his friends, poor sports they were, urged him to "curse God and die." But no. He turned, and lifting his voice to heaven, declared: "I know that my Redeemer liveth" and "though he slay me yet will I trust him." What high sportsmanship. How we bow to such spiritual "gameness." Then I think of Jesus himself. Pouring out his soul in the sorrow of death in the Garden, he lifted himself above it all, and prayed, "Nevertheless, not my will

(Continued on Page 36)

The Saved Man's Attitude Toward the Lost Man

By the Rev. L. R. Scarborough, D. D.

President Southwestern Baptist Theological Seminary, Director Southern Baptist 75 Million Campaign

I direct your attention to the reading and brief exposition of four scriptures.

Luke 19:41—"And when he (Jesus) drew nigh he saw the city and wept over it."

AS Jesus approached the city of Jerusalem from Mt. Olive, looking upon the wicked city, knowing its sins, seeing its destiny, realizing its peril, his great loving, merciful heart drove tears of compassionate longing from his eyes. This and many other scriptures express Christ's attitude of love-longing for the unsaved man. This longing found its highest expression in his atoning death on Calvary.

Romans 9:1-3—Paul says, "I say the truth in Christ: I lie not, my conscience bearing me witness in the Holy Spirit, that I have great sorrow and unceasing pain, in my heart, for I could wish myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh."

This sentence coming from the loving soul of the great apostle, sounds the depths of human compassion for those out of Christ. His sorrow was great and his pain of heart was unceasing, and he was willing to suffer the anathema of God, even to take the eternal punishment of his kinsmen according to the flesh, that they might have his Christ and the salvation He gives. This love-longing of Paul found practical expression in his three years of experience in the city of Ephesus, where he says, night and day for three years he warned every man with tears and supplication. His long life of persecution, imprisonment, deprivations and sufferings for the cause of Christ, can be explained only by his deep spiritual compassion for the lost condition of men.

Psalms 126:5,6—"They that sow in tears, shall reap in joy; he that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy bringing his sheaves with him."

The Psalmist here says that the spiritual law of God's harvest is to go, sow, weep, and reap. He says there must be personal activity in approaching and seeking out the unsaved, and there must be the sowing of the precious seed of the gospel, and that these seed must be watered by the tears of a compassionate love-longing. Then, there follows the harvest guaranteed and certain, with the joy that comes

with garnering the precious fruit into God's eternal storehouse. He says the harvest is without doubt and immediate, because he brings his sheaves with him, and it shall be characterized with great joy.

Isa. 58:10—This is one of the most charming chapters in the Word of God. Isaiah says that upon three conditions God makes numerous and glorious promises.

1. Charity. "Deal thy bread to the hungry and bring the poor into thine own house and clothe the naked."

2. Unselfish service in behalf of the afflicted and the enslaved. "To loose the bonds of wickedness and undo the bands of the yoke and let the oppressed go free."

3. Compassion for the lost. "Draw out thy soul to the hungry and satisfy the afflicted soul."

Based on these three conditions, God makes some glorious promises. He says, "Then shall thy light break forth as the morning and thy healing shall spring forth speedily and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call and the Lord will answer: thou shalt cry and he shall say, 'Here am I.' Then shall thy light rise in the darkness and thine obscurity be as the noonday: and the Lord will guide thee step by step and satisfy thy soul in drouth and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of paths to dwell in."

The heart of this condition on which God bases His glorious promise is that 10th verse, "If thou draw out thy soul to the hungry." This is probably the deepest Hebrew word telling the experiences of the human heart. It is a tragic picture. It is the picture of one cutting into his own left side and taking his bleeding heart into his hand and slowly drawing it out, tearing the tissues and cutting asunder the vital cords of life. The promises based on this condition of compassion are indeed wonderful. He promises answer to prayer, the immediate companionship and presence of God, the step by step guidance of the Father, turning a life of obscurity into a life of noonday glory. He promises to turn a life of the desert into an oasis, with fruits and flowers and life and glory. Re-

cently I traveled from the ford of the Jordan through the Valley of Gilgal to the Mount of Temptation. The Valley of the Dead Sea is a barren waste of drouth and death. But few signs of life are in Gilgal, under the parching August sun, in that valley 1300 feet below the sea. Crossing the barren waste, we came suddenly into a oasis. The Fountain of Elisha sends its crystal water through a portion of this desert, and turns it into a garden of beauty and plenty—fruits, flowers, vegetables—a veritable luxury of rich growth constitute the one pleasant thing to the eye and joy to the heart in this wilderness of waste. God promises a life like this to one who sends out compassionate streams of love-longing for a lost world.

The True Christian Attitude

These scriptures go to the very fountains of life. They are not surface experiences. Their appeal is to the great sub-strata of Christian devotion, and they express the true attitude of the deeply missionary Christian. The great apostle, the great prophet, the greatest psalmist and the mighty Savior Himself thus tell their experiences in spiritual compassion for an undone and sin-enticed world. Around this deep experience of the soul in its missionary longings gather all the crosses, Calvaries, Gethsemanes, martyrdoms, and missionary deprivations of the world and it is this deep love-longing of the soul which only can adequately explain the ministry of the gospel in its tragical history of the past. The fact is it is the only adequate explanation of the incarnation, crucifixion and resurrection of Jesus Christ. "God so loved the world that he gave his only begotten son." "The Son of man is come to seek and to save that which was lost." These two scriptures tell the story of the Father's infinite compassion and of Christ's deathless devotion.

The minister who constantly, like Paul, has great sorrow and continued pain of heart for the lost, will have a monumental ministry for Christ. The church which draws out its soul continually for the lost will have a name afar and a service glorious. This conquering compassion in the churches of Jesus Christ, dominant and mastering, would send out the mightiest stream of human and divine power for the evangelization of the world. Where this spirit is dominant, the ministry will be saved from formalism and



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spiritual death. All the fundamental truths of the Word of God will be saved to a glorious application and a triumphant achievement when this spirit of compassion abounds. It would save all our Christian institutions to their highest and best in the service of building the Kingdom of God. Nothing is more needed today than the dominance of this compassionate love-longing in the hearts of God's people.

How to Obtain This Compassion

It is an interesting inquiry to find out how this compassion for the lost is obtained. Of course, its fundamental basis is found in personal regeneration. Unless Christ who gives this

compassion is formed in the heart of him who seeks this love-longing, he will never have it. It is not obtainable aside from the spiritual enthronement of Jesus Christ in the heart. Learning will not bring it. It does not accompany great genius. It comes by meeting spiritual conditions, some of which are as follows:

1. By a spiritual study and a soulful apprehension of the Word of God. The deep fundamental doctrines, the imperial commands, the persuasive promises of the Word of God will feed this soul-hunger.

2. A careful study of man's spiritual condition before God. I have had for

a number of years a Bible with every scripture on "Sin" marked. When the spiritual tides run low and the fountains of evangelistic fervor flow sluggishly and my heart grows cold, I take this Bible and read those marked passages which tell of sin, its nature, its guilt, its tragic criminality in God's sight, its wreck, ruin, waste, the spiritual tragedies which it works in the souls of men, its destiny of eternal death and ruin to the soul of the nations. One cannot take God's X-Ray of the truth and examine the inner workings and nature of sin without being deeply stirred. It will kindle the fires of holy evangelism and create missionary psychology and help to draw the soul out to the hungry.

3. This passion for soul-winning is fed and developed also by the cultivation of the prayer habit. Christians have a sleep and an eat habit, why should they not have the prayer habit? The growth of the devotional, the cultivation of Christly compassion will fatten the soul with the strength of an enduring spiritual compassion.

4. It will greatly forward us along this glorious road toward spiritual love-longing if we will constantly take a revaluation of the souls of men. Wars, riots, and death-dealing machines have callused the souls of men to the value of life. Christians should revalue the souls of men.

If Christians loved the souls of men as they love the bodies of their children, nations would come to Christ in a day, and the fires of evangelism, like a mighty conflagration, would sweep around the world.

5. This compassion for souls is greatly developed by the work of winning souls, practically going after them day by day. The pragmatic test in soul-winning is the richest process. Winning souls is the finest of the fine arts, and should be known and practiced by every child of God. When we win one soul to Christ we hunger to win another. It becomes a spiritual contagion and life is infected by this multiplying germ. We grow to love it and loving it we seek to do more of it.

There comes to my mind a picture out of my pastorate. One Saturday morning before an evangelistic meeting, lead by the pastor, began in the church on the following Sunday, a beautiful young woman, a college graduate, the teacher of a class of young men, came to the pastor's study. As she was seated sobs began to break from her heart and tears coursed down her cheeks. She could not speak for some time. Finally getting possession of herself she said, "Twenty-four of my college boys in my class are unsaved. I have done everything I thought I could to lead them to Christ, but have failed.

Yesterday thinking of our coming revival, these boys, twenty-four of them, got on my heart like the weight of a lost world. It drove appetite and sleep from me. All the night I have wrestled in tears before God for these boys, and today I feel that unless they are saved my very heart will be crushed out of me." The sympathetic pastor after speaking some tender words, knelt with this teacher in prayer. He tried to lead the way to the heart of God. When he had finished, the weeping, broken-hearted teacher followed with tears and sobs and a deep expression of love-longing. Her soul was literally drawn out for the salvation of these twenty-four young men. I think I never heard such a prayer. She knew each of the boys by his given name; and in deep anguish of soul she said for each, one by one, "Father, I am willing to die for Jim or Jack or John or James;" and so on down the list she called each name. She, like the Syrophenician woman for her daughter stood in the shoes of the unsaved and said: "Have mercy on me for my boys." The teacher went her way. The meeting began in great power from the first service. In less than two weeks I had the pleasure of seeing all twenty-four of the boys out of that class, trust, publicly confess the Savior, and follow Him in baptism. This was an illustration of what the psalmist said, "They that sow in tears shall reap in joy." A similar glorious harvest will follow in the ministry of every compassionate child of God going out to seek and to win the lost to Jesus.

Giant Despair of Doubting Castle

(Continued from Page 24)

the three gates and gave them their liberty. The giant heard the creaking of the last gate, and sought to pursue the running men. But when hope enters the heart despair has not much chance. He had one of his fits, and could not follow them.

Such is the story of the giant Despair and Doubting Castle. We might add, however, that when these pilgrims were free they erected a pillar to warn others from committing their folly. They placed this pillar at the point where they left the way of life to find easier traveling. On it they placed these words: "Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the Celestial country, and seeks to destroy his holy pilgrims."

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DETROIT

Christian Sportsmanship

(Continued from Page 32)

but thine be done." To our knees before such heroism and loyalty to the will of God. It is the highest flight of the sportsmanship of the Eternal. And he has planted this eternal seed in every human soul. And it waits to germinate and bear its precious fruit. I think at this moment of an Elder in the church of which a friend of mine was minister during the World War. He had but two children—sons. One was killed in war. Nine months later the second was killed. The minister hastened to comfort the Elder. He feared the collapse

of the sorrowing father. But to his surprise he was met with these words: "Twas guid of Him to gie me nine months 'twixt the two." Ah, what Christian sportsmanship! It reminds one of that great "man after God's own heart" who when his young son was taken from him in death, knelt and breathed these words, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

We are all in the one big game of living. Let us get ready for each day's play. And let us keep the rules looming before us in golden letters. And let us each day play the Great Game according to the Rules of the Game

whether we win as the world counts winning, or not. And let us do our very best whether the goal be near or over the distant hill. At every turn and up every grade let us "run as if to win." And one day the Umpire will end the game, and laurels "unspeakable and full of glory" we'll find awaiting us. And just because all through the contest of life we "played the game."

God's Call

Children's Sermon by Bruce S. Wright

Author of "The Children's Six Minutes"

GOD calls each one of you. He asks you to give your life to him. He has a special work for you to do. You have heard of Wendell Phillips, who did so much to make slavery unlawful in the United States! Once, when Wendell was a boy fourteen years of age, he heard Lyman Beecher preach. In the course of his sermon the preacher said, "You belong to God." The boy, Wendell, thought that the preacher looked straight at him when he said that. He went to his home at the close of the service, climbed the stairs to his room, shut the door, and knelt in prayer, saying, "O God, I belong to thee, take what is thine own." He heard and answered God's call.

Many, many years before Wendell Phillips lived there was another boy. He worked in the temple. He was a youthful assistant to the minister. I suppose he ran errands for him, and performed any and every service about the temple the minister desired. One night, as usual, the boy went to bed and fell asleep. As he slept he heard a voice calling him. Now he was an obedient boy, and though it was hard for him to arouse himself from a sound sleep and comfortable bed, he did so. He ran to the minister saying, "Here I am, you called me; what do you want?" The minister said, "No, my boy, I did not call you, go back to bed." The boy returned to bed and again went to sleep. A second time, and even a third time, he was called. Each time the faithful, obedient lad leaped from his couch and ran to the minister. The third time it dawned on the mind of the minister that the voice the lad had heard was the voice of God, calling him to himself and to his special service. Being a wise and loving man, he said to the boy, "Return to your bed, and if you hear the call again, say, 'Speak, Lord, for thy servant heareth.'" The boy did as instructed, and that night was forever memorable in his life; for that was the night God called Samuel, and Samuel answered.

Memory Verse—I Samuel, 3:10

"And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak, for thy servant heareth."

Memory Hymn

Hushed was the evening hymn,
The temple courts were dark,
The lamp was burning dim
Before the sacred ark:
When suddenly a voice divine
Rang through the silence of the shrine.

The Peacemakers

A Sermon by Charles E. Jefferson, D.D., LL. D.

Pastor Broadway Tabernacle, New York City

"Blessed are the peacemakers: for they shall be called sons of God."
Matthew: 5-9.

I STRESS the word "makers" in order that you may not think that it is a passive virtue which our Lord is extolling. It is often assumed that the persons referred to are the peaceable,—the inoffensive, the peaceloving, but Jesus does not have these people just now in mind. Such persons deserve a beatitude, but this beatitude is not for them. Jesus is thinking of an active virtue—a virtue which is aggressive and energetic, and which achieves. He says—"Blessed are the peacemakers—the men who create peace, work for peace, establish peace." He is challenging a popular beatitude of his day—"Blessed are the warmakers, for they are sons of God." Nearly everybody believed that. The only men who were permitted to ride under triumphal arches were men who made war successfully. Jesus strikes at that beatitude by saying—"Blessed are the men who make peace successfully, for they shall be recognized to be sons of God." Jesus of Nazareth has many titles, but the proudest of them all is "Prince of Peace." A Christian who follows Jesus in sincerity and truth is by virtue of his calling a peacemaker. What is the Christian Church but an organization of men and women dedicated to the cause of peace?

Let us think this morning about the problem of world peace. It is the most important problem about which any man or woman in our generation can think. It is the most urgent of all our problems—the most imperative, the most critical, the most momentous. It is the problem of problems, and yet many people do not think about it at all. It seems sometimes as though most people give it scant attention. There are circles of society in which the problem is continuously ignored. Why is this? It is because people have something else to think about. Rent, for instance, is a more pressing problem. Thousands of people think more about their rent than about any other subject. A man who is being dunned for his rent is not in the humor to think about international problems. Multitudes are absorbed in their work. Their work takes all their time and strength. All those who succeed today are prodigious workers. Work is a sort of leech which sucks out the blood, and leaves a man fagged at the end of the day,

with no energy to grapple with difficult and baffling international affairs. If we have any disposition to deal with problems, we take hold of the problems which are local. How can we keep Central Park, for instance, from being invaded by people who want to cover it with art centers and other things? What are we going to do with our street traffic? How can we manage our automobiles? Things surely cannot go on much longer as they have been going. What are we going to do with our bandits? How can we make New York a safe place to live in? These problems form a circle around us, and it is difficult to look over the heads of them. The international problem seems vague and far away. It is so far off it does not grip the imagination. But it still remains true that the international problem is the problem of problems for all men and women who care to think deeply. It is the most urgent of all—the most imperative, the most critical, and the most momentous.

Let us start with three propositions: First, if the Church does not end war, war will end the Church. Second, if civilization does not end war, war will end civilization. Third, if mankind does not end war, war will snuff out the highest branches of the human race. Those seem extreme statements, extravagant and incredible. Many of you no doubt find it impossible to accept them. They do not seem to you to be true. You are probably saying to yourself—"there has always been war, and yet the Church has gotten on. Men have always fought, but civilization has advanced. Nations have always soaked the earth with human blood, but humanity has multiplied and prospered. Why, then, deal in such extravagant assertions?" It will be necessary, therefore, for us to examine carefully these three propositions, and ascertain whether or not they are true.

They have never been true before. A sensible man could not have uttered these statements fifty years ago before an audience of intelligent people. They have never been true until our own day. They have become true within the last few years. While we go on talking about war, we must not forget that war is not today what it was. We use the old word but we designate a new thing. War has now become scientific. A new dimension has been added to it. Up to our day it had only

length and breadth. Now it has height and depth. The airplane and the submarine have changed the entire character of war. Two new empires have been added to the dominion of the human spirit—the empire of the air and the empire of the caverns of the sea. Within the last hundred years two wizards have been at work—steam and electricity, and they have well-nigh annihilated both time and space. When Napoleon, the Prince of Generals, led his armies to Moscow, he moved at the rate of four miles a day. When Nelson, the Prince of British admirals, sailed in search of the French fleet, he moved at the rate of five miles an hour. Our slow-moving airplanes go one hundred miles an hour. Our fast ones go two hundred miles an hour. Space has been practically annihilated. London and New York are only thirty hours apart. Tokio and San Francisco are only forty-eight hours distant from each other. War has become a new thing. A new science has been harnessed to the chariot of Mars—chemistry. For thousands of years men have fought with solids—now and then with liquid fire, but hereafter they are going to fight largely with gases. Poison gas has taken its place on the battlefield, and there it will remain. We have already learned how to make gases that can blot out an entire city in a night.

Moreover, war is becoming more scientific all the time. A wider application is being made of the scientific principles already discovered. The instruments of destruction made use of in the great war were only playthings compared with the instruments which we now possess. The progress in the destructiveness of the weapons of war has increased within the last six years ten-fold. The experts declare that should another war come, the desolation would be ten-fold the desolation caused by the last war. If we killed ten million men in the last war, we are likely to kill one hundred million in the next war. The submarine was a terrible weapon in the last war, but it was comparatively feeble. It had to hug the shores. The cruising radius has been indefinitely extended, and the U boat can now go everywhere. In the great war the airplane was only in its infancy. It could not lift much. It can now lift 120,000 pounds. In the last war it could fly fast, but it can fly much faster now. In the last war avi-

ators could drop bombs weighing 400 pounds each, they can now drop bombs weighing 4,000 pounds each. Mr. D. B. Bradner, Chief of the Research and Development Section of the United States Chemical Warfare Service, says that we now possess a liquid, two tons of which can be carried in one of our airplanes, and that two tons of this liquid are sufficient to blot out the life of every man, woman and child in a strip of territory one hundred feet wide and seven miles long.

Mr. Thomas Edison says—"There exists no means of preventing a flotilla of airplanes from flying over London tomorrow, and spreading a gas that would poison its millions in three hours" Moreover, a new science is being hitched to the war chariot—the science of bacteriology. General Swinton of the British Army says that "we have developed germs which can be dropped upon armies and cities, so that it is now possible to blot out a nation in a day." These germs will be dropped into the water supply, so that the whole population will become infected. He declares that the great instrument of warfare in the future will be deadly germs. It is because of science that we are now able to say—if civilization does not end war, war will end civilization. That is not rhetoric. It is calm, clear, incontrovertible, scientific fact.

War now is something new. There are no rules for war any more. That was demonstrated in the great war. No regulations can be formulated by which nations in time of war will consent to be bound. In the olden times, war was looked upon as a game. In every game there are rules which must be obeyed. No one can play unless he is willing to obey the rules. When men play cricket or polo or lawn tennis or baseball, they obey the rules, otherwise they do not play at all. War was a game, and admirals and generals took great delight in formulating the rules of the game. When the Czar of Russia twenty-five years ago called the first Hague Conference to consider the subject of disarmament there were so many admirals and generals in the conference that they forgot the object of their meeting, and spent the most of their time in laying down regulations for the next war. What happened at the first Hague Conference happened also at the second, but the labor was all thrown away. War is not a game. War is a life and death struggle. A nation that goes into war now fights to save itself from extermination. No nation will consent to be bound when its life is at stake. The nation which is the hardest pressed will set the pace in the use of desperate measures, and the other combatants will be obliged to follow suit. We saw that in the great

war. Germany in that war was the hardest pressed of all the nations. She had only Austria at first to lean upon, and Austria was always a bruised reed. Germany had on her east the Russian Empire with its hundred and eighty million people, and on her west she had the mightiest of all the empires—the Empire of Great Britain, and on her south she had an energetic Republic with bitter memories in her soul, and a desire to drive a dagger into Germany's heart, and because Germany was thus surrounded, her leaders adopted desperate and atrocious measures. The German mind is as enlightened as any mind. The German conscience is as sensitive as any conscience. The German heart is as gentle as any heart, but in the Great War Germany adopted measures which were so cruel they seemed diabolical. She made a savage use of the submarine. She felt compelled thus to use the submarine because her people were being starved to death. The allies had blockaded her, and old men and women and little children were starving by the tens of thousands. The submarine was her only effective weapon. Lord Fisher of the British Navy wrote to Admiral Von Tirpitz saying—"I don't blame you for the submarine business, I would have done it myself." The allies never matched the Germans in their cruel use of the U boat, for the reason that it was not found necessary. But in the use of poison gas they imitated the Germans, and went beyond them. How can one nation refuse to use poison gas when another nation is using it? When one nation is mowing down soldiers by the tens of thousands by the use of poison gas, the other nation cannot go quietly on using bullets. And so the allies began at once to manufacture poison gas, and their aim was to make a still deadlier kind.

Our American people are a humane people. We are not savages. We have tender hearts, but at the end of the war we were manufacturing in great quantities the deadliest gas then known, and we were storing it up for a purpose. We were going to use it for asphyxiating German cities one after the other. We would not have hesitated to blot out the whole population of Berlin. That is war. There will never be any rules made for war hereafter worth the paper they are written on. Scientific war has carried us back to the jungle. In the Middle Ages war was oftentimes a spectacular game. The knights who rode out on their prancing horses, with their shining armor and their glittering spears, made quite a pretty picture, but war is not that any longer. War is a frenzied and bloody struggle to escape annihilation. In the jungle tigers act on one impulse only—the impulse of self-pre-

servation. It is idle to try to bind them by precepts taken from a copy book. War lets loose the tiger in the human heart, and from now on all nations engaged in war will fight like tigers. It is stupid to try to bind them by the cords of reason, or by the precepts of the Christian religion.

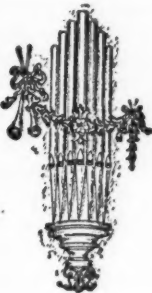
All the old distinctions have been blotted out by airplanes and high explosives and poison gas. There was once a distinction made between civilians and soldiers. It was legal to kill soldiers, but not civilians. And now civilians and soldiers stand on the same footing. As soon as long distance guns were manufactured, the old distinction between soldiers and civilians disappeared. A gun firing twenty miles away can make no distinction. There was once a distinction made between men and women. It was considered barbaric to kill women. Women have now taken their place with men on the firing line. In the next war women will be slaughtered by the tens of thousands along with the men. When explosives are dropped from airplanes a mile high in the air, there can be no distinction between women and men, all alike are torn to shreds. The airplane makes no sex distinction. We have always made a distinction between children and adults. We looked with horror on the Indians because they made it a practice to kill babies. They killed babies because they knew that babies would grow up to be warriors, and why not kill them at the start? We have come around to the position of savages—we kill babies. We must kill them, for there is no other way in which to conduct a scientific war. In a blockade babies are the first to be starved to death, and in air raids the babies along with their mothers are blown to atoms. That is the meaning of scientific war. Let me repeat, therefore, my first proposition: If the Church does not end war, then war will end the Church. It is foolishness to go on talking about Jesus of Nazareth being the Saviour of the world, if he cannot save the world from war. What is the use of being saved from anything if we cannot be saved from war? If Jesus Christ cannot save us from war, then humanity cannot be saved at all. There is no Savior. All talk about a World's Redeemer is nonsense. If humanity cannot be saved from war, then there is no salvation. We are headed for destruction, and no one can save us. It behooves the Church, therefore, to do its utmost to prevent the coming of another war. The last war inflicted a wound upon the Church of Christ, from which it will not recover in a hundred years. Another war would compel the Church to close its doors and to go out of business.

If civilization does not end war, then

war will end civilization. In the last war it was difficult to protect hospitals and libraries and art galleries. In the next war it will be utterly impossible to save any of them. The military experts are agreed that with the present instruments of destruction, it will be easily possible to hurl the world back into the dark ages again. If mankind does not put an end to war, then war is going to extinguish the most highly cultivated sections of the human race. In the next war it will not be the undeveloped peoples of Central Africa who will be annihilated, it will be the men and the women who belong to the races which have cultivated the arts of life most successfully, and have built up a culture which gave promise of a glorious future.

I have carried in my mind ever since I began this sermon a saying of Viscount Bryce—"Either we will end war or war will end us." Viscount Bryce was one of the wisest men of our generation. He was a great scholar, knowing human history from the beginning until now. He was a man of keen insight and mature judgment, never allowing himself to play with words. He always spoke and wrote with restraint, carefully weighing his syllables, and saying only the thing which he believed to be true. When he said—"Either we will end war, or war will end us," he was not a young man, he was over eighty years of age. He knew the world as few men have ever known it. He had carefully measured the forces which are now working in society. He had acquainted himself with the advances which have been made in military and naval science, and this was his deliberate judgment. He expressed it just before he passed into the other world. I ask you to take it home with you, and to think about it—"Either we will end war, or war will end us." All other problems shrivel into comparative insignificance when we look at them in the presence of this problem of problems—how to abolish war. What difference does it make whether or not there is an art center in Central Park, if we are going to have another world war? What difference does it make whether the automobiles kill a few people in the streets, if we are going to have another world war? What difference does it make how badly crowded we are in the subways? What is the use of trying to work out our educational problems if in a few years we are to be overwhelmed with a world war?

And now I am ready to make another startling announcement! We are getting ready for the next war! It seems incredible, but it is an indisputable fact. Europe is getting ready for the next war, and so are we. It seems



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strange that we should be doing this, for it was only a short time ago that we heard speakers on every hand declaring joyfully that we were in a war to end war. "This is the last war!" Did we not hear it all through 1917 and 1918? "Never again!" That was the slogan which rang all over Great Britain, and all over the United States. Mothers said it to themselves in order to brace their hearts to say "goodbye" to their sons. Young men pondered it as they marched bravely toward the fields of blood. It lifted the whole war to a sacred level—this declared purpose to make it the last war that should ever disgrace or devastate the world. And now in less than six years, we are preparing for another war. It reminds one of a sad sentence which the great philosopher Hegel wrote—"One thing we learn from history—that mankind does not learn anything from history." That is a tragic statement, all the more tragic because it is true. Mr. Lloyd George has repeatedly said within the last few years that "The world has not learned one syllable from the war." This is an awful fact, and it cannot be successfully contradicted. Herbert Spencer, when an old man, said that when he was young, he started out with the assumption that man is a rational creature, but he had come to see that he was mistaken. There is a letter in the biography of Walter Hines Page which ought to be burned into the mind and heart of every man now alive. It is his letter to Colonel House in which he says—"Militarism has no judgment. * * * No power on earth could have prevented it (the war.) We have got

to see to it that this system does not grow up again. That's all!" The words are significant, because Mr. Page had stood at a post where it was possible for him to see distinctly how impossible it was to escape the last war because of the huge military and naval machines. To him, there was only one thing which men must now do. They must see to it that this system does not grow up again. It is growing up under our very eyes! If you do not see that it is growing up, then you are blind. We have evidences of its growth day after day. Only a few Sundays ago, were not our aviators making smoke tests here in the sky above our heads? They covered us with a blanket of smoke trying to protect us from an imaginary invading flotilla of hostile airships from Europe. Our Army and Navy aviators are getting ready for the next war. Early last January the United States government sent 40,000 men on naval ships into Caribbean waters to engage in a great war game, which was continued through sixty days. They were getting ready for the next war. Some of you have kept track of the bombing which has been carried on off Cape Hatteras. Two United States naval vessels were anchored to serve as targets for aviators. Airships dropped bombs from different heights, and at last the two naval vessels were sunk. They cost millions of dollars each. That is counted nothing in the navy—to use a target which has cost the government millions of dollars.

Our army and navy chemists and inventors are constantly at work, and every few weeks the papers announce

some new and still more wonderful discovery or invention. It was only a little while ago we were told that the United States possesses the largest bombing type of airship, and a picture of it was given in the papers throughout the country. Last December, we were informed of our latest gun, the most powerful in existence—a gun that will hurl a 1,500 pound projectile through a distance of twenty-three miles. The total weight of the gun and carriage is 700,000 pounds, and the papers stated that army officials have already opened communication with the railroad companies in an effort to secure stronger bridges. We must get our bridges ready for the next war. We have been informed by our leading chemical expert that we have now the deadliest gas that has ever been manufactured. We are surely getting ready for the next war. It is counted a glory to be able to say to all the world that we have the biggest bombing airship, the most powerful gun ever made, and the deadliest gas ever manufactured!

As many of you know, an industrial mobilization is now going on. It is stated that there are 700,000 different items used in war, and our government is finding out just where all these items can be secured. The country has been organized into fourteen districts. Six thousand factories have already been allocated, and plans for turning out army and navy supplies are well under way. In this manner we are getting ready for the next war.

It was supposed by many innocent people after the Washington Conference, that our navy for at least ten years would not be clamoring for increased appropriations. Admiral Countz, however has discovered that our present navy is totally inadequate as a means of defense. His report makes interesting reading. It is surprising how many things he lacks. He has not fuel enough. He has not men enough—only 86,000, and what can an admiral do with such a handful as that! The navy is short in cruisers and must have eight more at least. The navy is short in submarines. Most of them are altogether too slow. Four of the battleships have bad boilers. These must be replaced by oil boilers. The elevation of the turret guns is not at all right, and must be immediately corrected. There is an alarming shortage in airplanes. Other squadrons must be added. There must be a process of thorough modernization which will take several years to complete. The decks of the ships are not properly protected. That is the way in which admirals always write. They never have enough of anything. Taxes are high, but we must spend millions of dollars in getting our

navy ready for the next war. The committee on naval affairs has just recommended an appropriation of \$88,800,000 for eight new cruisers, each of them costing \$11,100,000. \$32,000,000 will be asked for later on for equipment. \$18,000,000 is recommended for modernization, \$4,300,000 for gunboats, or a total of \$143,000,000. This, however, is a mere bagatelle, for naval vessels now become obsolete in five years, so that before one building program can be carried out, the ships that were authorized by Congress are of little use when completed. The Army and Navy are playing the same old game which they played before the Great War. They are getting ready for the next war, and the newspapers are doing what they have always done, they have been mobilized and are backing up the Army and Navy in their purposes and plans. Keep your eyes on the New York papers and see how enthusiastically and faithfully they sanction every move for preparedness for the next war. The broadcasting stations are also being mobilized. Look at your radio programs and see how many military and naval officers are beginning to talk. The whole nations to be educated through the press and the radio to the necessity of making ample appropriations for the next war. The same old methods are still employed. The same old sophistries and fallacies, the same old maxims and arguments. The same old flings at international brotherhood. The same old sneers and scoffs at idealism. The same old campaign of slander against all who think there is a better business for the nations of the earth to be engaged in than the business of preparing for the next war. Almost every day one reads or hears references to the "pusillanimous pacifists" who are classed among the bolshevists and anarchists!

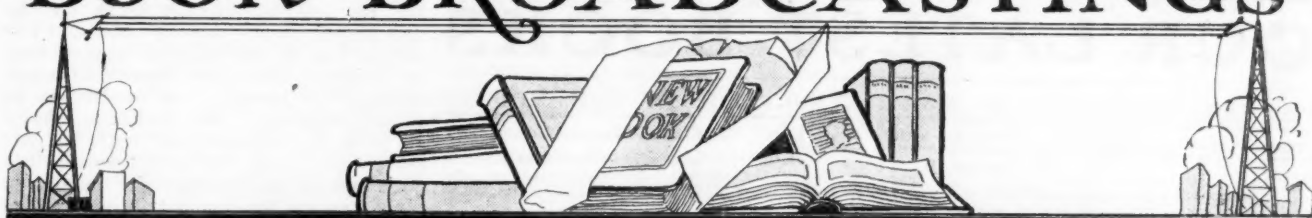
What are we going to do about it? Is there any way to world peace? Is it possible to abolish war? Is humanity doomed? Must we go on living in suspicion and fear, squandering our treasures on the implements of slaughter? Is there a way out? I am sure there is. The only way out is by the organization of our international life. Today war is the only legal arbiter of international disputes. Another arbiter must be put in its place. We must have a world legislature and a world court. There must be a parliament of man, a federation of the world. Isolated disarmament is impossible. No nation is going to lay down its arms until all nations do the same. They cannot act without international agreement. The nations must come together and decide that they will go no further in this stupid and fatal business of preparing

for the next war. A British general has stated the case admirably when he says—"The choice is between disarmament and annihilation." On last Thursday evening, in one of the hotels of our city, Secretary Hughes gave an address in which he said things which our American people ought to ponder. Among other things he said: "So far as we can see into the future, we are safe from the slightest danger of aggression. We know that in no power or possible combination of powers lies any menace to our security. * * * There is no occasion to vindicate our authority, for no one challenges it. There is no reason to demonstrate our ability to take care of ourselves, for no one doubts it. * * * There is only one avenue to peace. That is the settlement of actual differences and the removal of ill will. How are existing differences to be settled? One way is by institutions of justice." His speech was an eloquent plea for a world court. It is only by a world court and a world parliament that the nations can find peace. That is one thing we all can work for. We can use our voice and our pen in creating a public opinion which will compel our government to go into the world court. Our government officials have played with us already too long. We must pull them out of office one after another, and replace them by men whose eyes are open to the gravity of the world situation, and who are determined that America shall play its part in the life of the world. We can work in season and out of season for the creation of the spirit of good will. We can do what lies in our power to foster a better understanding between our nation and all others. We can work with enthusiasm, and hope for the creation of an atmosphere in which the finest feelings of the heart come to expression, and the noblest ideals of the soul become incarnated in the political life of mankind.

Berea College Contributes Serum

Berea College, Kentucky, that famous college for mountain people, has received a great deal of money from New York City; now it returns something to Manhattan in the way of a gift of serum for the prevention of measles. A mild epidemic of measles invaded the school last winter. Because the blood of the students there is of so pure a character, Dr. Cowley, head physician of the college, communicated with the Board of Health of New York, which speedily sent a representative to collect the serum. This anti-measles serum must be made from the blood of adult recovering measles patients whose health otherwise is perfect. The largest amount of blood ever collected for medical purposes was taken back to New York, and Berea College had discharged part of its debt to generous New York.

BOOK BROADCASTINGS



What the Writers have to Offer

Sermons

Five Present Day Controversies, by Charles E. Jefferson, D. D. (Fleming H. Revell Co., 175 pages, \$1.50). This is another series of sermons by the eminent preacher of New York's Broadway Tabernacle. The five present day controversies he touches are, Two Views of the Bible, Evolution and the Book of Genesis, The Virgin Birth, The Use of Creeds, and Roman Catholicism and the Ku Klux Klan. The reader will notice that these are sermons, and not essays, and that the pastoral element enters in. Dr. Jefferson treats the arguments pro and con, and then gives his own convictions. From the premises he erects, the reader will be tempted in some instances to another conclusion than that of the preacher. To sum up his own convictions, the book shows that Dr. Jefferson is a modernist in the use of the Bible, he is an evolutionist, he believes in the virgin birth, he uses the Apostles' Creed every Sunday in his own services, and he does not believe that the end sought justifies the existence of the Ku Klux Klan. But he says more than this; and the minister who wants a wealth of material on these debated subjects will do well to read this book.—W. H. L.

* * *

The Imperial Voice, by Lynn Harold Hough, Ph. D., D. D. (The Macmillan Co., 146 pages, \$1.50). This Detroit preacher and scholar is always worth reading. This volume is made up of sermons preached in the City Temple and Westminster Congregational Church, London, and various American university centers. While lacking mysticism and the evangel appeal to make them truly great sermons, they present a keen analysis of present day spiritual conditions and have a prophetic vision. We would especially commend the sermon "Freedom and Stability," originally preached at Vassar College.—W. H. L.

* * *

Sermons on Revelation, by Rev. Albert H. Baldinger, D. D. (George H. Doran Co., 267 pages, \$1.60). Before we were half through this book we had decided to preach a series of sermons on the book of Revelation. Dr. Baldinger had shown us how easily it could be done. The reader will find this volume more than a book of sermons. It is an interpretation of the Apocalypse in a style suitable for the average run of listeners in a down town church. It will be of value to those teachers of adult classes who care to cover this supposed book of mystery with their classes, as well as to the minister. The clergyman will want to add this to his reference books on the vision of John.

Our Book Reviews

We believe that the two requisites for a worth while book review are information and honesty. The reviewer should know the field with which the book is concerned, and he should be honest in giving his opinion regarding the treatise. These two qualities are constantly kept in mind in these reviews. Men are selected who are capable of giving a worth while opinion. They are instructed that we are not seeking to exalt any author or publisher, but desire to inform our readers regarding the new books. They know that we want honest and capable estimates rather than smart criticisms.

We believe that this policy will be appreciated by both publishers and readers. And the co-operation of both is sought, to make this department a vital aid to the busy minister.

Parish Administration

The Minister and His Parish, by Henry Wilder Foote. (The Macmillan Co., 179 pages, \$1.75). This book is another demonstration of the impracticability of covering the duties and prerogatives of the diversified ministry of the different historic churches in one treatise. As the result of the attempt it is largely a book of threadbare platitudes—some good, and some otherwise. There is little definite in the volume. Laymen might profit from some of its pages, especially in those relating to the calling and the establishing of a pastor. But we do not believe that the independent-minded ministers of today will take kindly to the injunction that their dress should conform to the traditions and wishes of the parish, nor that the parish must be consulted before the minister attends the theater. Few of us will want to induce our "boards" to read the volume, as the publisher suggests.—W. H. L.

Life of Christ

The Christ of the Gospels, by Arthur W. Robinson, D. D., Canon of Canterbury. (George H. Doran Co., 207 pages, \$2.00 net). In a simple, direct and convincing way, the author interprets the Christ of the Evangelists so as to meet the interests and needs and satisfy the intellectual presuppositions of the modern reader. His spirit is reverent throughout, and his method of approach is constructive. He combines a moderate critical attitude with an eager religious faith and devotion. That his conclusions have come through years of personal study and

reflection is apparent from the clear style and sincere manner of his expression. He shows a tendency, at times, to dismiss some serious problems rather too easily by brief, swift sentences. This is doubtless due to the limitations of space. We like the freshness, the wholesomeness and the glowing love that he puts into his portrait of Jesus, and we recommend the reading of the book.—P. F. B.

* * *

The Christ of the Children, by J. G. Stevenson. (George H. Doran Co., New York, 186 pages, \$1.60 net). This is a narrative life of Christ written in a style intended to arrest the attention and hold the interest of boys and girls. The language is simple and easy with little effort to moralize and preach. The author believes that if the child understands who the Saviour is and what he taught and did, the story will not be without its persuasive appeal to him. The book is a connected narrative of Jesus' life, based on good scholarship, beginning with the birth, nativity and boyhood of our Lord, proceeding through the years of his ministry and concluding with the last days of crucifixion and resurrection. We recommend it to parents, preachers and teachers who are searching for a story of the Master which they may put into the hands of children in the home. Among other things, we believe that it will serve the most useful purpose of clarifying the child's mind on the general movements and events in the career of Jesus, thus delivering him from the mental confusion in which he is so often found in this regard. Although the book will best meet the needs of children between the ages of nine and twelve, the writer of this review has read it recently to his seven-year-old boy with good results.

Modern Problems

Christ and Labor, by C. F. Andrews. (George H. Doran Co., 182 pages, \$1.75). This is another of the Student Christian Movement publications. It is not a study in the organization of labor, as one might suppose, but rather an historical outline of the influence of Christ and Christianity in the struggle of oppressed classes for a larger freedom. It begins with the problem of human slavery and property, and then follows history to the modern revolutionary movement. Most of the chapters were originally published in "Young Men of India" and have a distinct application to the Indian situation. It is a book written by a Britisher for British consumption; but that does not make it less interesting for an American reader. In fact we would commend the book to readers everywhere who might be afflicted with the "Nordic Superiority Complex." Of

OUR LATEST BOOKS

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* * *

The Christian Church in the Modern World, by Raymond Calkins. (The Macmillan Co., 227 pages, \$1.75). In his preface, the author states that his book "has been written for that large and earnest group of people in every community, who are not instinctively attached to the church by tradition or experience." As we read, however, we feel that he has church people in mind primarily as he writes, and that he is actually making his appeal to them. The author deals frankly with the shortcomings of the church, and points the way constructively to their remedy. At the same time, he makes a strong case for the church and defends its claim of authority and leadership in the modern world. The chapter on "The Christian Church and Human Brotherhood" is especially good. We believe that the book will serve its best purpose with readers within the church who are ambitious to share in the evolution of an institution which will command and compel the support of sincere, intelligent and socially minded people who are at present outside of the church. We believe, moreover, that there is a need of books such as this to establish a Protestant basis of authority for the church, and to displace the happy-go-lucky attitude that now prevails.—P. F. B.

* * *

The Mere Man and His Problems, by Charles M. Sheldon. (Fleming H. Revell Co., 223 pages, \$1.50). The author of "In His Steps" has given us a new story. It is the story of the mere man and his family. The mere man meets the problems which most of us meet in life—training of children, money, church, club, recreations, grief, war, death. One by one they are brought before the reader in a fascinating picture. The book is alive, but never flighty; it is serious, but never morbid. It is the kind of book the preacher will want in his own library; and it is the kind that he will want to recommend to his congregation. It makes the home life of the mere man a beautiful thing. We heartily commend it.—W. H. L.

* * *

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to this book are convinced that the Christian minister who accepts the sane results of higher Biblical criticism, whose mind is open to the conclusions of the new psychology and modern science, who possesses the social vision and who aims to present essential Christianity to modern men and women, may preach with a power and response equal to the evangelists of all ages. Until the present, evangelism has, all too often, been identified with cheap displays of emotion and sensation, an obsolete and self-centered theological type of thinking, making the acceptance of Christianity "too easy and small a thing." On the other hand, the liberal preacher has been suspected, and many times rightly so, of making religion a matter of cold intellectualism, aesthetic worship and social service. The writers of this book break away from all supposed evils of the traditional evangelism. At the same time, they are confident that such a break does not necessarily involve a departure from the passionate evangelical preaching that convicts men of sin and restores them to divine sonship through the word of the Cross "which is still in this generation the power of God unto salvation." The actual technique of the new evangelism will be presented in later books of a series of which this handbook is the introduction.—P. F. B.

Youth

Talks to High School Boys, by John M. Holmes. (The Macmillan Co., 162 pages, \$1.50.) This is one of the best books of talks to young people that I have ever seen. There are thirty-three talks in all, each from two to six pages in length. A cross section of the table of contents reveals such topics as "An Unbalanced Line," "The Bent Twig," "Courage," "The Manliness of the Christian Life," "Wireless," "Girls," "Amusements," "Men Wanted." Any one who has to make speeches to groups of young people will appreciate the suggestiveness of this book. The illustrations are varied, virile, and valuable. Every talk is inspirational and challenging. The illustrations heading the chapters suggest objects that might be used in giving similar talks. The book is sane, wholesome, and constructive.—P. H. Y.

The Children's Paul, by J. G. Stevenson. (George H. Doran Co., New York, 188 pages, \$1.60 net.) This book is intended as a companion to the author's "The Christ of the Children" described above. The author has succeeded surprisingly well in reducing to simple form so as to reach the mind of the child, the results of the best critical scholarship on the life and work of Paul. In his preface, he acknowledges his indebtedness especially to the works of Sir William Ramsay of the University of Aberdeen. The book shows the same delightful simplicity and understanding of the child's point of view which characterizes his "The Christ of the Children." We can scarcely overestimate the importance of having children of adolescent age read or listen to a life of St. Paul so well done as this one, and have no hesitation in recommending its use for this purpose.—P. F. B.

Down Through the Ages, by Frank E. Gaebelin. (The Macmillan Co., 99

pages, \$1.00). This book is evidently intended as a text book for youth. It is the story of the Bible from its earliest texts to the St. James version. The author, an avowed conservative, writes from that point of view; but there is really nothing in the book to make it offensive to the liberal. In regard to the authorship of the Pentateuch, he calls attention to both schools of criticism. It emphasizes strongly the task of the monastic copiers as a task of love, showing that they considered their task a Holy one, and for that reason were extremely careful to avoid mistakes in text. Textual errors are admitted, however, by the author. It is a good book for classes of adolescent years.—W. H. L.

Doctrinal

Now I Believe? A Primer of Faith, by John Archibald MacCallum. (The Macmillan Co., 160 pages, \$1.50). (Reviewed from Galley). Dr. MacCallum has here given us a very valuable treatise upon vital Christian doctrines. They are treated in the light of his personal experience, with little reference to authorities. There are fifteen chapters in the book beginning with the first, which considers "What I Know About God," and concluding with the fifteenth, "What I Know About the Church. Lack of theological terms, together with simplicity of construction, will make the volume very useful to laymen desiring light on the historical doctrines of the Church. Especially will the man who is not "quite sure" find the work helpful. Possibly Dr. MacCallum had the young people especially in mind; for he writes in the preface: "Having come to the House of Faith myself by the road of Doubt, is it too much to hope that I may be able to pilot some of my youthful fellow travelers safely through arid wastes of controversy, recrimination and denial to the mountain of the house of the Lord."

* * *

Man's First Disobedience, by Leander S. Keyser, A. M., D. D. (The Macmillan Co., 81 pages). (Reviewed from galley). The author calls this little book an interpretation and defense of the Biblical narrative of the fall of man. Dr. Keyser is professor of Systematic Theology in Hamma Divinity School, Wittenberg College. The book, within its compass, is all that he claims for it. It is written in a controversial tone, which encourages the reviewer to strike back at its vulnerable points, of which there are many. But we suppose those who agree with it will be tempted to say, "that's the stuff."—W. H. L.

* * *

Foundations of Faith, by Rev. W. E. Orchard, D. D. (George H. Doran Co., New York, 222 pages, \$1.75 net). This book deals with vital topics: "The Existence of God," "Can Man Know God?" "The Nature of God," "Creation," "The Evolution and the Fall," "Human Freedom and Responsibility," "Providence and Grace," "The Problem of Evil," "Prayer and Its Difficulties," "Miracles," "The Instinct for Religion," and "Comparative Religion." The view-point of the author is illustrated in a sentence such as this: "We have seen previously that the scientific doctrine of evolution and the theological doctrine of the Fall, if they are

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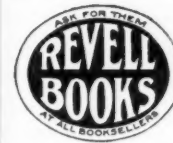
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* * *

Christian Beliefs and Modern Questions, by Oliver Chase Quick, Canon of Newcastle. (Doran Co., 150 pages, \$1.75). Unlike many books which profess to deal with the difficulties that have arisen over Christian belief, this book really comes to grips with those problems. Chapter II, on "The power of God and the problem of evil," is as satisfactory a discussion as the present reviewer has ever read. To the ever-recurring protest against a God-made world in which moral evil is possible, the author sets this proposition, that "the use of force by spiritual beings towards each other is always a sign of weakness," not of power. The third chapter, dealing with the problem of the divine nature of Jesus Christ, is perhaps as satisfactory as anything can be, in our present state of knowledge, in the attempt to understand the personality of Jesus. The problem is earnestly grappled with, and an attempt made to show how the early Christians reached their conclusions. The following chapter on Christ, our Saviour from sin, is worth the price of the book. Sin is defined in the Biblical terms, Transgression (parabasis) and "missing the mark," (hamartia), "a breach or a rejection of fellowship with one another and with God; the selfishness or self-will that cuts a man off." There follows a worth-while discussion of "Atonement." Chapter six discusses Resurrection and Eternal Life, and the contrast between eternal life and the mere survival of personality is ably emphasized. Other chapters deal with God's judgment of men, Christianity and bodily health, with a fair but very faithful dealing with "Christian Science" and other healing cults, and the Holy Spirit and Modern Thought. The book should be of great help to puzzled, troubled persons, and a helpful tonic to extremists of the right and the left.—L. A. G.

Sunday School

Tarbell's Teachers Guide for 1924. (Fleming H. Revell Co., 416 pages). This is the twentieth annual volume of Tarbell's Guide. There is a distinct advantage in having the Sunday School lessons for the year in one volume. It gives a broad survey of the whole course. We learn, for instance, that in the first three months of the year we complete the nine months' course on the life of Christ. The next nine months will be devoted to the apostle Paul. This volume maintains its previous high standard, and is prolific in its quotations from prominent authorities. We commend it to Bible students.

Various Topics

The Home of the Echoes, by F. W. Boreham. (The Abingdon Press, 208 pages, \$1.75). This is one of the Boreham books, published in 1921. We don't know of any especial reason to commend this over the other books of the Australian preacher. We like them all. If any of our readers have not as yet read their first Boreham book, we suggest that they get at it at once. "The Home of the Echoes" is a good place to start.—W. H. L.

* * *

The Eternal Masculine, by Bishop Charles Edward Locke. (The Abingdon Press, 294 pages, \$2.00). Bishop Locke believes that man is heroic. In this book of delightful essays he tries to carry his argument largely by illustrations, from history and life. The volume, properly indexed, would almost furnish a cyclopedia on heroic actions of manhood. The author believes with Aristotle, Herbert Spencer, and Benjamin Franklin, in the perfectibility of human nature. It will renew the reader's confidence in mankind and make him test his own soul for progress.—W. H. L.

* * *

Flashes of Silence, by George Clarke Peck. (The Abingdon Press, 232 pages, \$1.50). This American preacher has a delightful style of his own. His mind is imaginative, penetrative, and loyal to the best. This volume of essays is filled with things of interest. "Flashes of Silence" are necessary to enable the individual to create. As the author says in the title chapter, "Best work may be born on the thoroughfare but it is not conceived there." The essays are brief—there are thirty-two of them—and may well aid in the devotional silences of the thinking Christian.—W. H. L.

* * *

Outline Bible Studies, by Henry W. Frost. (Sunday School Times Pub. Co., 348 pages, \$2.00). Here are the Bible study outlines of the lifetime of Dr. Frost placed within the compass of one volume. The book is conveniently divided into topics such as The Scriptures, The Godhead, Good and Wicked Angels, Man, etc. But the barest outline is suggested with a scripture reference. The Bible student will find it a useful reference book.

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Vital News Notes

THE TERCENTENARY OF GEORGE FOX

The widespread interest in the personality and work of George Fox evident now, and the celebration of that great man's birthday, have conspired to bring him prominently before the mind and eyes of the Christian world. While wide testimony to his spirituality and character is forthcoming, there is a considerable difference of opinion as to the wisdom of his pacifism, some clergymen praising it in the light of recent world experience, others finding that the only flaw in his work and doctrine. The occasion has called forth many a sermon upon the nobility and purity of the old Quaker, and the discussion of his peace doctrines is greatly needed now to clear up confused and difficult problems.

AN ANCIENT CHURCH FOUND

In Yalovach, Asia Minor, the remains of a great Christian church edifice have been found by Professor Francis W. Kelsey, of the University of Michigan, head of an expedition in the East. The building is more than two hundred feet in length, is of very early date, and is thought to be the remains of a church founded upon the site of the church there, established by St. Paul. Little but the foundations has been unearthed, but it is confidently expected that other and important discoveries are impending.

BUSINESS BUILDS A CHURCH

Another New York church, the Rutgers Presbyterian Church, has exchanged its site for a new location, the business buying the old site agreeing to put up a new church building in a more favorable location for religious work, and all without expense to the church. Twenty years ago the Madison Square Presbyterian Church moved to make room for the tower of The Metropolitan Life Insurance Company. In the present instance a trust company coveted the land at 73rd and Broadway, and negotiations were concluded to the satisfaction of all concerned.

THE FIRST PROTESTANT

George Bernard Shaw has scored again, this time in a drama which has an interesting and significant religious aspect. In both London and New York his St. Joan is being presented to absorbed and enthusiastic audiences. The religious press is calling attention to the significant fact that the character of St. Joan as presented by the dramatist is the character of a woman at war with the authority of the Catholic Church, one who claims to receive her inspiration and guidance directly from the saints and not through the Church. Shaw makes much of St. Joan as "the first Protestant," and draws conclusions of great interest to those who believe that God establishes direct relations with individuals, and does not require that they accept any absolute authority save that of their own consciences and faith.

MATTERS IN CONTROVERSY

The Church and war, the Church and science and the Church and the Ku Klux Klan are matters which are looming very large at the present time; but a significant thing is that these things are being discussed with a toleration and an understanding that speak volumes for a new spirit of reasonableness in the ranks of Christians in general and the clergy in particular. The whole matter is being presented more and more to the understanding, and without that appeal to prejudice and bitterness which has disfigured so many controversies in the past. It is beginning to be understood that differences of opinion which are honest call for reason and courtesy, not for rancor and hatred. The influence of the new psychology is evident here. Great good will come of it.

THE PROPER MOVE IN MOVIES

As far away as China, to say nothing of efforts in our own country, attempts are being made to insure the showing of wholesome movies and to compete successfully with the unwholesome product. There the Methodist Church has a Mission Photo Bureau in Shanghai, and a portable motion picture outfit has been perfected which can be carried by a single coolie. Travel films, agricultural scenes, modern industrial methods, etc., are shown, and a great invention is being used exclusively for the good of the population.

NOTICE!

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At the conclusion of each volume a complete index
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As a CHURCH ARCHITECT, and Lecturer on Church and Sunday School Architecture at the University of Chicago, and at several leading Theological Seminaries; MR. HARRY W. JONES, of MINNEAPOLIS, has been called upon for consultation and advice in all parts of the country. His use of lantern slides has been found of great value to intending church building committees.

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STUDY BIBLE BY
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A home study course of the Bible has been conceived by a group of business men and has resulted in the organization of the Chicago Bible Extension College, which hopes to enroll 20,000 students by correspondence before the end of the year.

E. C. Hartmann, president; A. L. Salisbury, S. S. Smith and J. C. Lawson, with a consulting faculty of evangelists, including Rev. W. E. Biedewolf, director of the Winona Lake Bible Conference; Rev. Henry W. Stough, interdenominational evangelist, and Rev. F. E. Bennett, secretary of the Family Altar League, have organized the school.

The course consists of fifty lessons covering all the principal doctrines of the Bible to be in harmony with all fundamental beliefs of the various evangelical churches. While advocating what are correct views, other views also will be included. An examination will be held and diplomas awarded to those averaging 80 per cent.

Officials of the school say ignorance of the Bible among students of high schools and universities is amazing.

A CHINESE CHRISTIAN ARMY

General Feng and his Christian Army are picturesque and vital testimonies to the strength and integrity of the Christian religion throughout the world. General Feng has established religion in his army as part of its daily life, and a large part. Bible and religious exercises are integral items of the daily routine, just as inspection and drill are. This Chinaman, who a dozen years or so ago was a humble convert, and the commander of five hundred men, is now a general in the army, and has been permitted to make his army as Christian as he pleases. This in China, is eloquent testimony to the power and persistence of Christian faith; and it bids fair to extend till it becomes a powerful force for the peaceful assimilation of a large section of Chinese civilization.

NEXT YEAR AT STOCKHOLM

Stockholm, Sweden, will be the scene, next year, of a Universal Christian Conference of Life and Work. There, among other things, plans for co-operative church work will be discussed by representatives of all Protestant denominations throughout the world. Even delegates from the Greek Orthodox Church throughout eastern Europe will attend and participate. This conference will be the most important thing of its kind ever held.

THE MOSLEM WORLD CHANGES

The Moslem world, according to trained observers, is on the verge of a great upheaval, in which the already achieved separation of Church and State in Turkey, will play a great part, and in which the movement toward democracy is one of the significant signs. Also foreign influence appears to be upon the decline: though Christianity, because of its congeniality to the life of the East, is likely to take on renewed strength and power. The movement has reached down even into the family, the unit of power, and a rearrangement of family life involving the gradual abolition of polygamy, is already under way.

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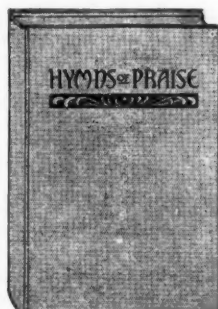
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THE GREAT LIVERPOOL
CATHEDRAL

The dedication of a new cathedral at Liverpool, England, is the first event of a similar character to occur since the dedication of Salisbury cathedral, seven hundred years ago. Appropriately enough, the design, chosen in a competition, was the work of Gilbert Scott, a grandson of Sir Gilbert Scott, the famous architect of former days. It is worth noting that young Scott's design for a cathedral was given preference over one submitted by his employer. This new cathedral is surpassed in size by only three others in the world, St. Peter's, at Rome, the Seville cathedral, in Spain, and St. John the Divine, in Manhattan. The cost of the edifice will be about ten million, which large sum is being raised by popular subscription.

NOT AT HOME

A nice old lady recently told us that she has given up her pew in a large New York church, because she can never tell what the rector is going to say next. We suggested a large number of New York parishes where she can always tell exactly what the rector is going to say next, and reminded her of their great advantage over her present parish. In any one of them it will really make no difference whether she hears the sermon or not.—The Churchman.

AN OLD FALSEHOOD EXPLODED

The new edition of "Who's Who in America" serves to lay low a hoary untruth to the effect that the children of clergymen are seldom conspicuous for prominence in arts, sciences, politics or any avenue of public life of real

importance. 11.1 per cent of the names of American notables in this new edition are the names of the sons of ministers. This means that about every fifteenth person in the country who has a place in "Who's Who," is the son of a minister of the gospel. And, in proportion to the population, the clergy fathers 28 times the average number of notables. Thus another slur is laid.

RELIGION AND THE NEWSPAPERS

The new attitude of the press towards religion is aptly suggested in a report before the International Advertising Convention recently held at Wembley, England. In America, it was stated, in the year 1923, 1,500 newspapers gratuitously printed Bible texts and verses every day of the year, while more than 90 per cent of these newspapers carried these messages on

the editorial page. \$3,000,000 worth of space is thus occupied yearly with religious matter inserted freely by the newspaper publishers.

BIBLE IN THE PUBLIC SCHOOLS

The states of Alabama, Delaware, Georgia, Kentucky, Maine, Massachusetts, New Jersey, Pennsylvania and Tennessee—nine in all—require the reading at stated times of the Bible in the public schools; three of them, Maine, Delaware and Kentucky having passed laws to this effect since the Bureau of Education Bulletin of 1923 was issued. The controversy over the problem involved will doubtless be accentuated by this showing, and the pros and cons of an important matter will, let us hope, be presented with fairness and dignity, avoiding superfluous bitterness.

PHILOSOPHERS AND RELIGION

The International Congress of Philosophy recently held at Naples shows what a change has recently come about in philosophical thought as to spiritual things. Neo-vitalism, the very opposite of materialism, is rapidly winning its way in philosophy, and Professor Driesch, of Leipzig, one of the foremost spokesmen of modern thought, echoed Bergson in an address in which he stressed the fact that the claims of materialism in the field of mind are without foundation. Other conspicuous philosophers insisted that the world of religion and spiritual things is a world apart from the mechanical order of science, and that Christianity is yet coming into its own with complete power.

CHRISTIANITY AND JAPAN

The Johnson bill, excluding the Japanese from the United States, has caused a great deal of controversy in religious circles, and has disturbed the Christian missionaries in Japan, who had hoped that the measure would not be enacted into law. But now that the thing has been done, and the unfavorable reaction in Japan noted, these same missionaries and their friends are pointing out the facts that there is no nationality in religion, that Christ was obviously not an American, and that therefore the missionary, whatever his country, as a religious teacher represents Christianity and not a government. It is hoped that the missionaries will be able to go on with their work undisturbed.

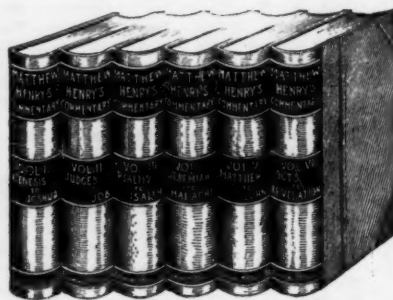
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George Whitefield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitefield read it continuously through four times.

William M. Taylor: "The habitual perusal of Matthew Henry's Comments will do more than most other things to indicate to the preacher how he is to turn the passage that is under his hand to practical account, while at the same time the union that it exhales will mellow and fatten the roots of his own piety."

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THE ATTITUDE OF SEMINARIES

A questionnaire sent to religious seminaries in America asked for figures on liberalism and orthodoxy in these institutions. The answers showed that the Baptists, North and South, had four orthodox schools, three liberal, and one middle-ground. The Evangelical churches had two orthodox and one liberal. The Lutherans had thirteen orthodox, one middle-ground. The Congregationalists had seven schools, all liberal. The Reformed, U. S. American and Christian, had four orthodox and two middle-ground. The Disciples had four orthodox and one middle-ground. The Episcopalians had eight liberal and one middle-ground. The Methodists had nine liberal and one middle-ground. Some of the schools, of different denominations, were non-committal.

THE WORLD'S SUNDAY SCHOOLS

There are, it is authoritatively stated, 347,001 Sunday schools in the world, with 29,157,419 pupils, and 3,520,192 officers and teachers. Of Sunday school members North America has 20,000,000, South America 133,000, Europe 9,000,000, Asia 1,500,000, Africa 800,000, Central America 18,000, West Indies 170,000, Malaysia 80,000, Oceania 900,000. Of six hundred million children in the world, then, five hundred million are not receiving religious education. Here is a field for effort, almost a virgin one.

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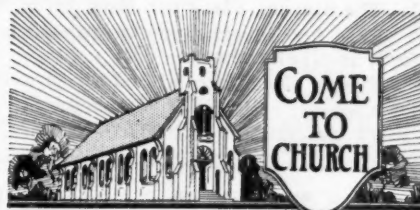
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THE CHURCH AND VOTERS

One of the good signs of the times is the appeal on the part of all churches to the voters among their members, to do their duty in the coming election, and vote. It is authoritatively stated that only forty-nine per cent of the voters in this country avail themselves of the right to determine the issues of politics in their land. Sermons have been, and will be preached in churches in general, urging the voters to recognize their responsibilities to God and Man and go to the polls in the coming election and vote as their consciences and wisdom dictate. Once again the influence of the churches for good is recognized, for widespread official endorsement of this move is being made.

THE NARCOTIC TRAFFIC

The Church is awakening again to the evils of opium and other habit-forming drugs, and this time it is to be hoped that the production of these things for other than strictly medical purposes (under absolute control) will be stopped. India and China are, of course, the great sufferers, but it would seem that the vast profit to be derived from the sale of opium and the other drugs has kept some great governments (but not our own) in an attitude of pernicious toleration. A movement now on foot in the churches of the world aims at the heart of this abuse, and it seems that God, in this case, is likely to displace Mammon, however great the business loss may be.

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The Rev. Guy E. Shipler, editor of The Churchman, told at a dinner in New York a number of church anecdotes.

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"He preached from the text, 'Without money and without price,' and, to his astonishment and annoyance, every time he quoted this text—and of course he had to quote it pretty frequently in the sermon's course—the entire congregation shook with supprett laughter.

"Well, after the exercises were over the young divine asked one of the vestrymen the meaning of all that seemingly mirth.

"The vestryman gave a loud guff and said:

"'Our own minister—the one whose pulpit you are supplying—is named Price, and he absconded yesterday with a large sum of money.'"—Pittsburgh Sun.

Lost

He tried to cross the railroad track
Before the rushing train;
They put the pieces in a sack,
But couldn't find the brain.
—The Highwayman.

No Good

A corn syrup manufacturing company received the following letter:

"Dear Sirs: I have ate three cans of your corn syrup and it has not helped my corns one bit."—Farm and Home (Vancouver, B. C.)

The Humorist

The other day somebody asked Grandma Davis if she was a humorist. Grandma is always bright and cheery and she replied with a twinkle in her eye, "Anybody who has raised ten children can take their choice and be either a humorist or a suicide."—Successful Farming.

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Politician (startled)—"Did I?"

Voter—"You sure did, sir."

Politician—"Heavens! What a blunder!"—The American Legion Weekly.

Families Supplied

A new baby brother had arrived and the older children were rejoicing in their prospective playmate and discussing how and when he came. "Well," said Mary, "I think it must be the milkman." "Why?" asked another. "Because," said Mary, "on his milk cart it says, 'Families supplied'."—Christian Advocate.

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